

SAMA VEDA

VOLUME II

Chandas and Tallyanas

Mantra in Sanskrit

with English Translators and Transliterations



GOVERNMENT OF INDIA
PUBLICATION DIVISION

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SĀMA VEDA

सामवेद

(English translation of Mantras with
Sanskrit text and transliteration)

(Volume II)

SĀMA VEDA

सामवेद

Volume II

[The Nighantu of Yaska and the Sama-Veda 651-1875]

English Translation

by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalankar

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द्वितीयो भागः

[उत्तरार्चिक और यास्क और सामवेद का निघण्टु 651-1875]

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been actively taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President

DAV College Managing Committee

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उत्तरार्चिकः

अथ प्रथमः प्रपाठकः

(१)

(१-१) उपस्थास्य कायपोऽस्तितो देवतो वा कविः । सोमो देवता । गाथमी छन्दः ॥

उपास्मै गायता नरः पवमानायन्देवे । अभि देवा इयक्षते ॥१॥

अभि ते मधुना पयोर्धर्वाणो अशिश्नयुः । देवं देवाय देवयु ॥२॥

स नः पवस्व शं गवे शं जनाय शमवते । शं राजन्नोषधीभ्यः ॥३॥

(२)

(१-१) उपस्थास्य मारीचः कायप कविः । सोमो देवता । गाथमी छन्दः ॥

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवांशिरः ॥१॥

THE UTTARĀRCIKA

Khaṇḍa I

Sūkta 1

651. Upāsmāi gāyatā narah pavamānāyendave.
Abhi devāṇ iyakṣate.
(Cf. S. 763; Rv IX. 11.1; Yv. XXXIII. 62)

652. Abhi te madhunā payo 'tharvāṇo aśiśrayauḥ.
Devam devāya devayauḥ.
(Cf. Rv IX. 11.2)

653. Sa naḥ pavasva śam gave śam janāya śam arvate.
Śam rājann oṣdhībhyah.
(Cf. Rv IX. 11.3)

Sūkta 2

654. Davidyutatyā rucā pariṣṭobhantya kṛpā.
Somāḥ śukrā gavāśirah.
(Cf. Rv IX. 64.28)

THE UTTARARCIKA

Adhyāya I

651. Sing, O leaders of ceremonies, to the glory of this pure flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is being extracted).
652. To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinities.
653. O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants.
654. The bright holy juices with their shining radiance and resounding stream are blended with milk and curds.

हि॒न्वा॒नो हे॒तृभि॑रि॒त आ वा॒जं वा॒ज्य॑क॒मीत् । सी॒दन्तो॑ व॒नुषो॑ यया ॥२॥
 ऋध॑क्सी॒मं स्व॑स्तये॒ संज॑ग्मा॒नो दि॒वा क॑वे । प॒वस्व॑ सू॒यो दृ॒शे ॥३॥

(१)

(१-३) पवस्यात्पाङ्गिरसः शतं वैसानसा कवयः । सोमहृषी देवते । गायत्री छन्दः ।

प॒व॒मा॒नस्य॑ ते क॒वे वा॒जि॒न्त॑सर्गो अ॒रु॒क्ष॒त । अ॒व॒न्तो॑ न॒ श्र॒व॒स्प॒वः ॥१॥
 अ॒च्छा को॒शो म॒धु॒भु॒त॑म॒स्रं वा॒रे अ॒व्य॑ये । अ॒वा॒व॒श॒न्त भी॑त॒यः ॥२॥
 अ॒च्छा स॒मु॒द्र॒मि॒न्द॒वो॒स्तं गा॒वो न॑ धे॒नवः । अ॒ग्म॑न्नु॒तस्य॑ यो॒नि॒मा ॥३॥

655. Hinvāno hetṛbhir hita ā vājam vājyakramīt.
 Sidanto vanuṣo yathā.₂
 (Cf. Rv IX. 64.29)

656. Rḍhak soma svastaye sañjagmāno divā kave.
 Pavasva Sūryo dṛṣe.₃
 (Cf. Rv IX. 64.30)

Sūkta 3

657. Pavamānasya te kave vajint sargā asṛkṣata.
 Arvanto na śravasyavaḥ.₁
 (Cf. Rv IX. 66.10)

658. Acchā kośam mudhuścutam asṛgram vāre avyaye.
 Avāvaśanta dhītayaḥ.₂
 (Cf. Rv IX. 66.11)

659. Acchā samudram indavo'stam gāvo na dhenavaḥ.
 Agmanṛ ṛtasya yonim ā.₃
 (Cf. Rv IX. 66.12)

655. The powerful elixir, urged by the enthusiast devotees, goes collected to the battle, like warriors as they stand arrayed.
656. O divine elixir of bliss, mighty and prospering, come like sagacious blessing from heaven for our prosperity, like the Sun for our vision.
657. O sage of supra-psychic bliss, possessor of food, when you are filtered, your food-nourishing streams are let loose like horses.
658. They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have been actively busy to cleanse the plant.
659. The streams of supra-psychic bliss go to the ocean, as milch-kine to their stall; they go to the place of worship.

(४)

(१-१) अग्नेःसुतये वारुणस्यो गव्याय धनि । धनिरेस्य । गवयी ऋक् ।

अ॒ग्ने आ॑ यो॒हि वी॒तये॑ गृ॒णानो॑ ह॒व्यदा॑तये । नि॒ होता॑ स॒त्सि ब॑र्हिषि ॥१॥
 तं त्वा॑ संमि॒द्धिर॑ङ्गि॒रो घृ॑तेन॒ वर्ध॑यामसि । घृ॒हच्छो॑षा यवि॒स्य ॥२॥
 स नः॑ पृ॒थु श्र॑वा॒प्यम॑च्छा दे॒व वि॑वास॒सि । घृ॑ह॒दमे॑ शु॒वीर्य॑म् ॥३॥

(५)

(१-५) एस्तास्य धान्तो मित्रावरुणा धार्मो यक्षदन्ति दन्ति । मित्रास्त्री देवते । गवयी ऋक् ।

जा॒ नो मि॒त्रावरु॑णा घृ॒तैर्गव्य॑तिमु॒क्षतम्॑ । मे॒घा र॑जा॒सि सु॒क्रतू॑ ॥१॥
 उ॒क्षाँसो॑ नमो॒वृधो॑ म॒ह्यो दक्ष॑स्य राज॒यः । द्रा॒घिष्ठा॑नि शु॒चि॒मता॑ ॥२॥

Khaṇḍa II

Sūkta 4

660. Agna ā yāhi vītaye grṇāno havya dātaye.
 Ni hotā satsi barhiṣi.
 (Cf. S. 1; Rv VI. 16.10)

661. Tam tvā samidbhir āgiro ghr̥tena vardhayāmasi.
 Bṛhacchocā yaviṣṭhya.
 (Cf. Rv VI. 16.11; Yv. III. 3)

662. Sa naḥ pṛthu śravāyyam acchā deva vivāsasi.
 Bṛhad agne su vīryam.
 (Cf. Rv VI. 16.12)

Sūkta 5

663. Ā no mitrāvaruṇā ghr̥tair gavyūtīm ukṣatam.
 Madhvā rajāṅsi sukratū.
 (Cf. S. 220; Rv III. 62.16; Yv. XXI. 8)

664. Uruśaṅsā namovṛdhā mahnā dakṣasya rājathah.
 Drāghīṣṭhābhiḥ śucivratā.
 (Cf. Rv III. 62.17)

660. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.
661. O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord.
662. O adorable Lord, verily, bestow upon us extensive, respectful and great heroic vigour.
663. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle regions with sweetness or honey.
664. The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, May you reign through your majestic might.

शृणानां जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृषा ॥३॥

(१)

(१-१) एषस्यास्य ऋण्य इति निर्विक्रिन्ति । इन्द्रो देवता । गायत्री ऋण्यः ।

आ याहि सुषुमां हि त इन्द्र सोमं पिवा इमम् । एदं बर्हिः सदेो मम ॥१॥

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२॥

ब्रह्मणस्त्वा युजावयं सोमपांमिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥

(०)

(१-२) एषस्यास्य गायत्री इति निर्विक्रिन्ति । इन्द्रो देवता । गायत्री ऋण्यः ।

इन्द्राग्नी आ गतं सुते गोभिर्नमो वरेण्यम् । अस्य पातं धियेषिता ॥१॥

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति पेतनः । जया पातमिमं सुतेम् ॥२॥

665. Gr̥ṇānā jamdagninā yonāvṛtasya sīdatam.

Pātañ somam ṛtāvṛdhā.₃

(Cf. Rv III. 62.18)

Sūkta 6

666. Ā yāhi suṣumā hi ta indra somam pivā imam.

Edam barhiḥ sado mama.₁

(Cf. S. 191; Rv VIII. 17.1; Av. XX. 3.1; 38.1; 47.7)

667. Ā tvā brahmayujā harī vahatām indra keśinā.

Upa brahmāṇi naḥ śṛṇu.₂

(Cf. Rv VIII. 17.3; Av. XX. 3.2; 38.2; 47.8)

668. Brahmanāṣa tvā yujā vayan somapām indra sominaḥ.

Sutāvanto havāmahe.₃

(Cf. Rv VIII. 17.3; Av. XX. 3.3; 38.3; 47.9)

Sūkta 7

669. Indrāgnī ā gatam gīrbhir nabho vareṇyam.

Asya pātam dhiyeṣitā.₁

(Cf. Rv III. 12.1; VII. 31)

670. Indrāgnī jarituh sacā yajño jigāti cetanaḥ.

Ayā pātam imāñ sutam.₂

(Cf. Rv III. 12.2)

665. O, the One, exalted by truth, glorified by praises, may you be seated at the alter of truth and enjoy elixir of bliss.
666. O resplendent Lord, come to bless us, we offer you the loving prayers, please accept and enjoy them. May you be enshrined in our worshipful heart.
667. O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns.
668. We, the learned devotees, bearing devotional love and singing melodious songs, call you here, O resplendent Lord, the cherisher of love.
669. O radiation from the cosmic sun and lightning, within our inner conscience, may you come to cherish our acceptable libations (presented in the form of sweet hymns) full of heavenly bliss; may you please enjoy them to your satisfaction.
670. O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked, come to us to enjoy the devotional bliss to your satisfaction.

इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । तौ सोमस्येह तृप्पताम् ॥३॥

(२)

(1-१) एतत्सामवेदोऽयम् । (1, २) यजुषोऽग्निं वृणे, (१) सोमस्येह तृप्पताम् । यजुषोऽग्निं वृणे ।

उया ते जातमन्वसो दिवि सन्न्या ददे । उग्रं शर्म महि श्रवः ॥१॥

स न इन्द्राय यज्यवे वरुणाय मरुद्भयः । वरिवोविस्परि सव ॥२॥

एना विश्वान्यप्य आ धुञ्चानि मानुषाणाम् । सिषास्ततो वनामहे ॥३॥

(१)

(1-१) इन्द्राय यज्यवे वरुणाय मरुद्भयः । शोको देवता । सन्न्या ददेति वृणे ।

पुनानः सोमं धारयापो वसानो अर्षसि ।

आ रमधा योनिमृतस्य सीदस्युत्सो देवो हिरण्यपः ॥१॥

671. Indram agnim kavicchadā yajñasya jūtyā vṛṇe.
Tā somasyeha tṛmpatām.³
(Cf. Rv III. 12.3)

Khaṇḍa III

Sūkta 8

672. Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.¹
(Cf. S. 467; Rv IX. 61.10; Yv. XXVI. 16)

673. Sa na indrāya yajyave varuṇāya marudbhayaḥ.
Varivovit pari srava.²
(Cf. S. 592; Rv IX. 61.12; Yv. XXVI. 17)

674. Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siśāsanto vanāmahe.³
(Cf. S. 593; Rv IX. 61.11; Yu. XXVI. 18)

Sūkta 9

675. Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo
hiraṇyayaḥ.¹
(Cf. S. 511; Rv IX. 107.4)

671. Urged by the force of faith, I implore cosmic rays of the inner Sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented.
672. High is the birth of this sap of life; though set in heaven, it has come down to earth with strong sheltering power, renown and sustenance.
673. O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character.
674. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.
675. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.

दुहान ऊर्ध्वदिव्यं मधु प्रियं प्रत्नं सधस्थमासदत् ।
 आपृच्छं धारुणं वाज्यरसि नृभिर्धतो विचक्षणः ॥२॥

(१०)

(१) दुहन्त्यास्य काव्य इत्यादि । धातोऽन्तो देवता । विदुर् धृक् ।

प्र तु द्रव परि कोशं नि पीद नृभिः पुनानो अभि वाजमर्ष ।
 अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रसानाभिर्नयन्ति ॥१॥
 स्वायुधः पवते देव इन्दुरशस्तिहा धृजना रक्षमाणः ।
 पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥
 ऋषिर्विप्रः पुरस्ता जनानामृमुधीर उशना काव्येन ।
 स चिद्विवेदं निहितं यदासामपीच्यां गुह्यं नाम गोनाम् ॥३॥

676. Duhāna ūdhar divyam madhu priyam praṇnam
 sadhastham āsadat.
 Āpṛcchyam dharūṇam vājyarśasi nṛbhir dhauto
 vicakṣaṇaḥ.
 (Cf. Rv IX. 107.5)

Sūkta 10

677. Pra tu drava pari kośam ni śīda nṛbhiḥ punāno abhi
 vājam arṣa.
 Āśvam na tvā vājinam marjayantocchā barhī
 raśanābhir nayanti.
 (Cf. S. 523; Rv IX. 87.1)
678. Svāyudhaḥ pavate deva indur aśastihā vrjanā
 rakṣmāṇaḥ.
 Pitā devānām janitā sudakṣo viṣṭambho divo
 dharuṇaḥ pṛthivyāḥ.
 (Cf. Rv IX. 87.2)
679. Ṛṣir vipraḥ puraetā janānām ṛbhur dhīra uśanā
 kāvyena.
 Sa cid viveda nihitam yad āsām apīcyaṁ guhyam
 nāma gonām.
 (Cf. Rv IX. 87.3)

676. Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises.
677. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by priests, come forward to provide us with food. They cleanse you as if, you are a strong courser, and lead you to the place of worship with fingers, as if, a horse led with reins.
678. The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of divine powers, the progenitor, powerful prop of heaven and earth's support.
679. The seer, the sage, the champion of men, deft and sagacious and brilliantly intelligent, such a poet, by his poetic gifts (or a seer of divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed.

(११)

(१-१) इदृषत्वात् नैवाचक्षते इति । ईषामो देवता । वक्रमुत्पद्य इति । अन्यः ॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।
 ईशानमस्य जगतः स्वर्दशमीशानमिन्द्र तस्त्पुषः ॥१॥
 न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
 अश्वायन्तो मघवमिन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२॥

(१२)

(१-१) वृषत्वात् गौमो दाम्येव इति । वृषातिर्वृषता । गायत्री अन्यः ॥

कया नभिन्न आ भुवदृती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
 कस्त्वा सत्या मदानां मँहिष्ठो मत्सदन्धसः । हृदा चिदारुजे वसु ॥२॥

Khaṇḍa IV

Sūkta 11

680. Abhi tvā sūra nonumodugdhā iva dhenavaḥ.
 Iśānam asya jagataḥ swardṛṣam īśānam indra
 taṣṭhuṣaḥ.₁
 (Cf. S. 233; Rv VII. 32.22; Yv. XXVII. 35; Av. XX.
 121.1)
681. Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate.
 Aśvāyanto maghavann indra vājino gavyantas tvā
 havāmahe.₂
 (Cf. Rv VII. 32.23; Yv. XXVII. 36; Av. XX. 121.2)

Sūkta 12

682. Kayā naś citra ā bhuvad ūtī sadā vṛdhaḥ sakhā.
 Kayā śaciṣṭhayā vṛtā.₁
 (Cf. S. 169; Rv IV. 31.1; Yv. XXVII. 39.4; Av. XX.
 124.1)
683. Kas tvā satyo madānām mañhiṣṭho matsad andhasaḥ.
 Dṛdhā cid ārūje vasu.₂
 (Cf. Rv IV. 31.2; Yv. XXVII. 40; XXXVI. 5; Av.
 XX. 124.2)

680. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call you loudly like an unmilked cow (with udders full).
681. None else, such as you are, on the earth and heaven, has been in the past or shall be in future, O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom.
682. By which means would He, who is ever-augmenting, wonderful and friendly, come to us, and by which most effective contributions?
683. Which genuine and most earnest devotional offerings-like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures?

अभि॑ शु णः सखी॑नामवि॒ता ज॑रितृ॒णाम् । श॑तं भ॒वास्त्यु॑तये ॥३॥

(११)

(१-३) द्युषस्वास्त्य गीतयो बोधो कफि । इन्द्रो देवता । इवती छन्दः ।

तं वो॑ द॒स्मृतो॑पहं॒ वसो॑मन्दा॒नमन्ध॑सः ।
अभि॑ व॒त्सं न॒ स्वस॑रेषु धे॒नवं इ॒न्द्रं गी॑र्भिर्न॒वामहे॑ ॥१॥
पु॒ंसं सु॑दातुं त॒विषी॑भिरावृ॒तं गि॑रिं न पु॒रुभो॑जसम् ।
क्षु॒मन्तं वा॒जं श॑तिनं स॒हस्रि॑णं म॒धु गो॑मन्तमीमहे ॥२॥

(१४)

(१-४) द्युषस्वास्त्य वागाया कडिकफि । इन्द्रो देवता । इवती छन्दः ।

तेरो॑भिर्वो वि॒वृद्ध॑मु॒मिन्द्रं॑ स॒बाध॑ उ॒त्तये॑ ।
बृ॒हद्गा॑यन्तः सु॒तसो॑मे अ॒ध्वरे॑ हु॒वे भ॑रं न॒ कारि॑णम् ॥१॥

684. Abhi śu ṇaḥ sakhīnām avitā jaritṛṇām.
Śatam bhavāsyūtaye.₃
(Cf. Rv IV. 31.3; Yv. XXVII. 41; XXXVI. 6; Av. XX. 124.3)

Sūkta 13

685. Tam vo dasmam ṛtiśaham vasor mandānam andhasaḥ.
Abhi vatsam na svasareṣu dhenava indram giribhir
navāmahe.₁
(Cf. S. 236; Rv VIII. 88.1; Yv. XXVI. 11; Av. XX. 9.1; 49.4)

686. Dyukṣaṁ sudānum taviṣibhir āvṛtam girim na
purū-bhojasam.
Kṣumantam vājaṁ śatinaṁ sahasrinam makṣū
gomantam īmahe.₂
(Cf. Rv VIII. 88.2; Av. XX. 9.2; 49.5)

Sūkta 14

687. Tarobhir vo vidad vasuṁ indraṁ sabādḥā ūtaye.
Bṛhad gāyantaḥ sutasome adhvare huve bharam na
kāriṇam.₁
(Cf. S. 237; Rv VIII. 66.1)

684. May you, the protector of us, your friends and admirers, come to us with a hundredfold protections.
685. We offer love and praise with our hymns, as cows low for their calf in stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.
686. We solicit the radiant, bounteous giver, surrounded with powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and capable of feeding in multitudes hundredfold and thousandfold,
687. May you worship the resplendent Lord for your protection against miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the Bṛhat-Sāman in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.

न॑ य॒ दु॒ध्रा वर॑न्ते न॒ स्ति॒रा मु॒रो म॑दे॒षु शि॒प्रमन्ध॑सः ।
य॒ आ॒द॒त्या श॑श॒माना॑य सु॒न्वते दा॑ता॒ जरि॑त्र उ॒क॒थ्यम् ॥२॥

(१५)

(१-१) दुग्धस्यास्य वैचायिनो मधुपान्ना क्रतिः । सोमेन्द्रो देवते । गावमी कन्यः ।

स्वादि॑ष्ठया म॑दि॒ष्ठया प॑वस्व सोम॒ धार॑या । इन्द्रा॑य पा॒तवे सु॑तः ॥१॥
रक्षो॑हा वि॒श्वच॑र्षणि॒रभि॑ योनि॒मयो॑हते । द्रो॒णे स॑ध॒स्थमा॑स॒दत् ॥२॥
परि॑वो॒चात॑मो भुवो म॑न्हि॒ष्ठो वृ॒त्रह॑न्त॒मः । प॑र्षि रा॒धो म॑घो॒नाम् ॥३॥

688. Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ.
Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam. १
(Cf. Rv VIII. 66.2)

Khaṇḍa V

Sūkta 15

689. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ. १
(Cf. S. 468; Rv IX. 1.1; Yv. XXVI. 25)
690. Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Dṛoṇe sadhastham āsadat. २
(Cf. Rv IX. 1.2; Yv. XXVI. 26)
691. Varivo dhātamo bhuvo mañhiṣṭho vṛtrahantramah.
Parṣi rādho maghonām. ३
(Cf. Rv IX. 1.3)

688. He is the lord of resolute will power when in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who with all reverence praises Him and offers devotion and songs.
689. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for acceptance of an aspirant, the resplendent Self.
690. It is all-beholding, and destroyer of the wicked. When collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails.
691. May you be the lavish giver of wealth, most bounteous, the subduer of enemies, and may you bestow on us the riches of an affluent.

(११)

(१-१) वृषस्यास्य वासवो गीरिभीतिर्कर्मिः । इन्द्रतोमी देवते । ऋतुन्मिह धन्यः ॥

पवस्व॑ मधु॑मत्तम॑ इन्द्रा॒य सोम॑ क्रतु॒वित्तमो॑ मदः ।
 महि॑ शु॒क्षतमो॑ मदः ॥१॥
 यस्य॑ ते पी॒त्वा वृष॑भो वृषा॒यते॑स्य पी॒त्वा स्व॑विदः ।
 स सु॒प्रके॑तो अभ्य॒क्रमी॑दिषो॒च्छा वाजं॑ नैत॒शः ॥२॥

(१२)

(१-१) वृषस्यास्य वासवोऽगिर्कर्मिः । इन्द्रतोमी देवते । इन्मिह धन्यः ॥

इन्द्रा॑च्छे सु॒ता इमे॑ वृष॒णं यन्तु॑ हर॒यः ।
 श्रु॒ष्टे जा॑तास॒ इन्द्र॑वः स्व॒विदः ॥१॥
 अयं॑ भरा॒य सा॒नसि॑रिन्द्रा॒य पव॑ते सु॒तः ।
 सोमो॑ ज॒घ्रस्य॑ चेतति॒ यथा॑ वि॒दे ॥२॥

Sūkta 16

692. Pavasva madhumattama indrāya soma kratuvittamo madah.
 Mahi dyu kṣatamo madah.
 (Cf. S. 578; Rv IX. 108.1)
693. Yasya te pītva vṛṣabho vṛṣāyate'sya pītva svarvidaḥ.
 Sa supraketo abhyakramīd iṣo'cchā vājam naitaśaḥ.
 (Cf. Rv IX. 108.2)

Sūkta 17

694. Indram accha sutā ime vṛṣaṇam yaṇtu harayah.
 Śruṣṭe jātāsa indavaḥ svarvidaḥ.
 (Cf. S. 566; Rv IX. 106.1)
695. Ayam bharāya sānasir indrāya pavate sutaḥ.
 Somojaitrasya cetati yathā vide.
 (Cf. Rv IX. 106.2)

692. O sweet-flavoured, most intelligent, exhilarating-elixir of divine love, flow for the aspirant self, the great the most brilliant and full of bliss.
693. By drinking this elixir, the mighty aspirant is invigorated and becomes beholder of everything under its charm and intelligent self reaches the viands (of the enemy) as the horse reaches the battle.
694. May these effused, all-knowing, golden-hued streams of exilir be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.
695. This effused elixir is an inspirer in putting a fight (against evils and evil-doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self also, just as it thinks of others.

अस्येदिन्द्रो मदेष्वा ग्रामं गृभ्णाति सानसिम् ।
वज्रं च वृषणं भरतसमप्सुजित् ॥३॥

(१८)

(१-३) वृषणात् च वज्रात् सानसिम् । सोमो देवता । अनुवृत्तता नापनी कृतः ॥

पुरोजिती वो अन्धसः सुताय मादयिमेवे ।
अप भानश्च श्रिष्टेन सत्वायो दीर्घजिह्वयम् ॥१॥
यो धारया पावकया परिप्रस्यन्दते मुतः । इन्दुरसो न हृत्स्यः ॥२॥
तं दुरोषमभी नरः सोमं विश्वाच्या धिया । यज्ञाय सन्त्वद्रयः ॥३॥

(१९)

(१-३) वृषणात् च वज्रात् सानसिम् । सोमो देवता । अनुवृत्तता नापनी कृतः ॥

अभि प्रियाणि पवते चनोहितो नामानि यज्ञो अधि येषु वर्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रयं विश्वेशमरुहद्विचक्षणः ॥१॥
696. Asyedindro madesvā grābham gr̥bhñāti sānasim.
Vajram ca vṛṣaṇam bharat sam apsujit.3
(Cf. Rv IX. 106.3)

Sūkta 18

697. Purojitī vo andhasaḥ sutāya mādayitnave
Apa śvānaṁ śnathīṣṭa na sakhāyo dīrgha.jihvyam.1
(Cf. S. 545; Rv IX. 101.1)
698. Yo dhārayā pāvakayā pari prasyandate sutaḥ.
Indur aśvo na kṛivyaḥ.2
(Cf. Rv IX. 101.2)
699. Tam duroṣamabhī naraḥ somam viśvācyā dhiyā
yajñāya santvādrayaḥ.3
(Cf. Rv IX. 101.3)

Sūkta 19

700. Abhi priyāni pavate canohito nāmāni yahvo adhi yeṣu
vardhate.
Ā sūryasya bṛhato bṛhann adhi ratham viṣva űcam
aruhad vicakṣanaḥ.1
(Cf. S. 554; Rv IX. 75.1)

696. In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamant will power, the showerer of benefits.
697. O friends, please drive away far from here the long-tongued dog (the greedy) who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.
698. The elixir, effused and active, flows in a purifying stream, and like a speedy horse, it comes flowing hitherwards.
699. The Priests, with their all-comprehending intelligence, express and squeeze out under (pressing) stones, the elixir, adorable and unassailable.
700. The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty Sun's chariot that takes him everywhere.

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाम्यः ।
 दधाति पुत्रः पित्रोरपीच्यां नाम तृतीयमधि रोचने दिवः ॥२॥
 अब पुतानः कलशा अचिक्रदन्मिमेमाणः कोश आ हिरण्यये ।
 अमी ऋतस्य दोहना अनुषताधि त्रिपृष्ठ उपसा वि राजसि ॥३॥

(२०)

(१-२) दधुक्स्यास्य वाहस्तकः दधुस्तनराभिकेकिः । मन्त्रित्वा । इतरी इन्द्रः ॥

यज्ञायज्ञा वो अमये गिरागिरा च दक्षसे ।
 प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम ॥१॥
 ऊजो नपात स हिनायमस्मयुदाशम हव्यदातये ।
 भुवद्वाजेष्वविता भुवद्दध उत त्राता तनूनाम् ॥२॥

701. *Ṛtasya jihvā pavate madhu priyam vaktā patir dhiyo asyā adābhyah.*
*Dadhāti putraḥ pitror apīcyān nāma tṛtīyam adhi rocanam divaḥ.*₂
 (Cf. *Ṛv IX. 75.2*)
702. *Āva dyutānaḥ kalaśāṁ acikradan nṛbhir yemāṇaḥ kośā ā hiraṇyaye.*
*Abhī ṛtasya dohanā anūṣatādhi tripr̥ṣṭha uṣaso vi rājasi.*₃
 (Cf. *Ṛv IX. 75.3*)

Khaṇḍa VI

Sūkta 20

703. *Yajñā-yajñā vo agnaye girā-girā ca dakṣase.*
*Pra-pra vayam amṛtam jātavedasam priyam mitram na śaṁsiṣam.*₁
 (Cf. *S. 35; Ṛv VI. 48.1; Yv. XXVII. 42*)
704. *Ūrjo napātaṁ sa hiṇayam asmayur dāśem a havya-dātaye.*
*Bhuvad vājeṣvavitā bhuva dvṛdha uta trātā tanūnām.*₂
 (Cf. *Ṛv VI. 48.2; Yv. XXVII. 44*)

701. This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distills the delightful exhilarating (juice) within the lustrous region of heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven.
702. Shining, it roars aloud, descending into ultrapsychic vessels, and is pressed by priests into golden receptacles; the milkers of worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns.
703. At every benevolent work, must you glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend.
704. He alone is our source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our posterity.

(११)

(१-१) वृक्षस्यास्य पर्वस्तस्यो मध्याय दक्षिः । धर्मिष्ठा । माधवी कृष्णः ।

ए॒भ्य॑ दु॒ः श्रवा॑णि॒ ते॒म॒ इ॒त्थे॒तरा॑ गिरः । ए॒भिर्व॑र्षासं॒ इ॒न्दु॒मिः॑ ॥१॥
 य॒त्र॒ य॒व॑ च॒ ते॒ मनो॑ द॒क्षं॒ द॒धसं॑ उ॒त्तर॑म् । त॒त्र॒ योनिं॑ कृणवसे ॥२॥
 न॒ हि॒ ते॒ प॒ूर्त॑म॒क्षिप॑द्बुव॒भेमानां॑ पते । अ॒था॒ दु॒वौ॒ वन॑वसे ॥३॥

(११)

(१-२) वृक्षस्यास्य कृष्णः सोमरिक्तिः । इन्द्रो देवता । कङ्कुम्भिन् कृष्णः ।

व॒यसु॑ त्वा॒मपू॒र्व्यं स्तू॒रं न॒ क॒षि॒द्रन्तो॑व॒स्यवः॑ । व॒ज्रि॒क्षि॒त्रं॑ ह॒वाम॑हे ॥१॥
 उ॒पे॒ त्वा॒ कर्म॑भू॒तये॑ स॒ नो॒ यु॒वौम॑भ्र॒काम॑ यो धृ॒पत् ।
 त्वा॒मि॒ष्य॒वित॑रं॒ व॒ष्टुन॑हं॒ सखा॑य इन्द्र॒ सान॑सिम् ॥२॥

Sūkta 21

705. Ehyū śu bravāṇi te'gna itthetarā giraḥ.
 Ebhir vardhasa indubhiḥ.
 (Cf. S. 7; Ṛv VI. 16.16; Yv. XXVI. 13)
706. Yatra kva ca te mano dakṣam dadhasa uttaram.
 Tatra yonim kṛṇavase.
 (Cf. Ṛv VI. 16.17)
707. Na hi te pūrtam akṣipad bhuvan nemānām pate.
 Athā duvo vanavase.
 (Cf. Ṛv VI. 16.18)

Sūkta 22

708. Vayam u tvām apūrvya sthūram na kac cid bharanto'
 vasyavaḥ.
 Vajriṇ citraṁ havāmahe.
 (Cf. S. 408; Ṛv VIII. 21.1; Av. XX. 14.1; 62.1)
709. Upa tvā karmann ūtaye sa no yuvograścakrāma yo
 dhṛṣat.
 Tvām idhyavitāram vayrmahe sakhāya indra
 sānasim.
 (Cf. Ṛv VIII. 21.2; XX. 14.2; 62.2)

705. O adorable Lord, may you be with us. We shall augment you with drops of divine love.
706. Where-so-ever and to whom-so-ever, your kindness is directed, you make him eminent, and give him uncommon vigour, and in his heart, you make your own abode.
707. Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services.
708. O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help.
709. O resplendent Lord, we depend on you for our protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor.

(२३)

(१-१) वृषस्यास्वाङ्गुरतो हुवेव क्रतिः । इन्द्रो देवता । (१-२) वषमाक्षितीययोः कङ्कुमिह, (३) कृतीपापाभ्यामुदुह्नुं उन्वृत्ती ॥

अथा ह्रीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥१॥

वार्ण त्वा यव्याभिवर्धन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवेदिवे ॥२॥

युञ्जन्ति हरी इषिरस्य गाययोरो रथ उरुयुगे वचोयुजा । इन्द्रवाहा स्वविदा ॥३॥

॥ इति प्रथमस्य प्रथमोऽर्चः ॥

Sūkta 23

710. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.
Udeva gmanta udabhih.
(Cf. S. 406; Rv VIII. 98; Av. XX. 100.1)

711. Vār ṇa tvā yavyābhir vardhanti śūra brahmāṇi.
Vāvṛdhvāṅsam cid adrivo dive-dive.
(Cf. Rv VIII. 98.8; Av. XX. 100.2)

712. Yuñjanti harī iṣirasya gāthayorau ratha uruyuge
vacoyuja.
Indravāhā svarvidā.
(Cf. Rv VIII. 98.9; Av. 100.3)

Here ends Prapāthaka I — Ardha I
Here also ends Adhyāya I

710. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handfuls water.
711. As a lake swells with water from rivers, so our praises. O hero, O thunderer, augment as you grow more and more, day by day.
712. While the chant of holy songs continues, the two bay steeds are attached to the broad wide-yoked chariot. The steeds move at the word-signal of the charioteer, and the chariot carries in it the Master, the resplendent Sun.

END

अथ षष्ठस्य द्वितीयोऽङ्कः

(१)

(१-१) इत्यस्यास्मादित्यसौ धुक्कथयुक्कथनी । इन्द्रो देवता । (१) षष्ठस्य
अङ्कः, (१-१) द्वितीयोऽङ्कः षष्ठस्य अङ्कः ।

पान्तमा वो अन्धस इन्द्रमभि प्र गायत ।

विश्वासाहं शतक्रतुं मंहिष्ठं चर्वणीनाम् ॥१॥

पुरुहूतं पुरुहूतं गायान्याहं सनश्चुतम् । इन्द्र इति मवीत्तन ॥२॥

इन्द्र इमो महोनां दाता वाजानां नृतुः । महाहं अभिज्ञा यमत् ॥३॥

(२)

(१-१) इत्यस्यास्मादित्यसौ धुक्कथयुक्कथनी । इन्द्रो देवता । षष्ठस्य अङ्कः ।

प्र व इन्द्राय मादनं ह्यस्याय गायत । संलोयः सोमपात्रे ॥१॥

Adhyāya II

Prapathaka I — Ardha II

Khaṇḍa I

Sūkta 1

713. Pāntamā vo andhasa indramabhi pra gāyata.
Viśvāsāhaṁ śatakratum maṁhiṣṭham carṣaṇīnām.
(Cf. S. 155; Rv VIII. 92.1)

714. Puruhūtam puruṣtutam gāthānyāṁ sanaśrutam.
Indra iti bravītana.
(Cf. Rv VIII. 92.2)

715. Indra inno mahonām dātā vājānām nṛtuḥ.
Mahāṁ abhijñvā yamat.
(Cf. Rv VIII. 92.3)

Sūkta 2

716. Pra va indrāya mādanam haryaśvāya gāyata.
Sakhāyaḥ somapāvne.
(Cf. S. 156; Rv VII. 31.1)

Adhyāya II

713. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.
714. Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all, and who is worthy of songs and is renowned as eternal.
715. May the resplendent one, who rejoices everyone of us, be the giver of abundant riches; may He, the mighty, bring riches to the devotees who pray with humility.
716. O friends, sing a delightful hymn to praise the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.

श॑त्सेदु॒कथ॑ꣳ सु॒दान॑व उ॒त शु॒सं यथा॑ नरः । च॒क्र॒मा स॑त्यराध॒से ॥२॥
 त्वं न॑ इन्द्र॒ वाज॑यु॒स्त्वं ग॑व्युः श॒तक्र॑तो । त्वंꣳ हिर॑ण्ययु॒र्वसो॑ ॥३॥

(१-३) द्युक्ष्मास्य कान्यो वेधातिचिह्निकि । इन्द्रो देवता । गायत्री छन्दः ॥

वय॑सु त्वा तदि॒दर्शो॑ इन्द्र॒ त्वाय॑न्तः सखा॑यः । क॑ण्वा उ॒क्थेभि॑र्जरन्ते ॥१॥
 न॑ घे॒मन्य॑दा प॒पन॑ वज्रि॒न्नप॑सो नवि॒ष्टौ । त॑वेदु॒ स्तोमै॑श्चिकेत ॥२॥
 इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्त॑ न॒ स्वप्ना॑य स्पृह॒यन्ति॑ । य॒न्ति प्र॑माद॒मतन्द्राः॑ ॥३॥

717. Śaṁseduktham sudānava uta dyukṣam yathā naraḥ.
 Cakṛmā satyarādhase.₂
 (Cf. Ṛv VII. 31.2)
718. Tvam na indra vājayustvam gavyuḥ śatakrato.
 Tvaṁ hiraṇyayurvaso.₃
 (Cf. Ṛv VII. 32.3)

Sūkta 3

719. Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyah.
 Kaṇvā ukthebhirjarante.₁
 (Cf. S. 157; Ṛv VIII. 2.16; Av. XX. 18.1)
720. Na ghemanyadā papana vajrinnapasō navīṣtau.
 Tavedu stomaiściketa.₂
 (Cf. Ṛv VIII. 2.17; Av. XX. 18.2)
721. Icchanti devāḥ sunvantam na svapnāya sprhayanti.
 Yanti pramādamatandrāḥ.₃
 (Cf. Ṛv VIII. 2.18. Av. XX. 18.3)

717. Let us chant in praise of the bounteous Lord such hymns as other men of wisdom have ever been singing; let us offer chants to Him who is truth personified.
718. O resplendent Lord, may you be the winner of nourishment for us; O the performer of hundreds of benevolent works, may you be the winner of cattle for us. O the winner of wealth, be the winner of gold or goat and sheep for us.
719. O resplendent Lord, we implore you as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns.
720. O wielder of the bolt of justice, certainly I never sing songs in the praise of anyone else, other than yourself, while celebrating any occasion, or contemplating any thought.
721. Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy.

(४)

(१-४) इन्द्राया मध्वने सुतं परि षोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१॥

यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त सप्तसदः । इन्द्रं सुते हवामहे ॥२॥

त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत । तमिद्वर्धन्तु नो गिरः ॥३॥

(५)

(१-५) इन्द्राया मध्वने इन्द्रिभिर्विर्कितः । इन्द्रो वेत्ता । नायमी कन्वः ॥

अयं ते इन्द्रं सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥१॥

शाचिगो शाचिपूजनायं रणाय ते सुतः । आलेपदलं प्र हृषसे ॥२॥

Sūkta 4

722. Indrāya madvane sutam pari ṣṭobhantu no girah.
Arkamarccantu Kāravaḥ.₁

(Cf. S. 158; Rv VIII. 92.19; Av. XX. 110.2)

723. Yasmin viśva adhi sriyo raṇanti sapta saṁsadaḥ.
Indraṁ sute havāmahe.₂

(Cf. Rv VIII. 92.20; Av. XX. 110.2)

724. Trikadrukeṣu cetanam devāso yognamatnata.
Tamidvardhantu no girah.₁

(Cf. Rv VIII. 13.18; 92.21. Av. XX. 110.3)

Sūkta 5

Khaṇḍa II

725. Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.₁

(Cf. S. 159; Rv VIII. 17.11; Av. XX. 5.5)

726. Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.₂

(Cf. Rv VIII. 17.12; Av. XX. 5.1)

722. Let the songs of praises expressed to the exhilarated one be effectual on every side, O our resplendent Lord. May the poets sing the songs of praises.
723. The prayers are ever recited in favour of the resplendent Lord whom alone we invoke. All the glories rest in Him and in His domain, all the seven senses rejoice.
724. In the three regions, or during three catastrophic deluges, nature's bounties extend their cosmic sacrifices that inspire sacrificial acts in minds of men. May our laudations strengthen His glory and promote our sacrifices.
725. O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.
726. O glorious Creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked.

यस्ते ऋङ्गवृषो णपात्रणपात्कुण्डपाय्यः । न्यस्मि दध्रं आ मनः ॥३॥

(१)

(१-१) वृषस्यास्य व्याप्यः कुलीरी शक्तिः । इन्द्रो देवता । गायत्री छन्दः ।

आ तू न इन्द्र क्षुमन्तं चित्रं ग्रामं संयुमाय । महाहस्ती दक्षिणेन ॥१॥

विद्या हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोमिः ॥२॥

न हि त्वा शूरा देवा न मर्त्तसो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥

(२)

(१-१) वृषस्यास्य व्याप्यः कुलीरी शक्तिः । इन्द्रो देवता । गायत्री छन्दः ।

अभि त्वा वृषमा सुते सुतं सृजामि पीतये । तृम्पा न्यश्रुही मदम् ॥१॥

727. Yaste śramgavṛṣṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.₃
(Cf. Rv VIII. 17.13; Av. XX. 5.7)

Sūkta 6

728. Ā tū na indra kṣumantam citram grābhaṁsam
grbhāya.
Mahāhastī dakṣiṇena.₁
(Cf. S. 167; Rv VIII. 81.1)

729. Vidmā hi tvā tuvikūrmi tuvideṣṇam tuvīmagham.
Tuvimātramavobhiḥ.₂
(Cf. Rv VIII. 81.2)

730. Na hi tvā śūra devā na marttāso ditsantam.
Bhīmam na gām vārayante.₃
(Cf. Rv VIII. 81.3)

Sūkta 7

731. Abhi tvā vṛṣabha sute sutaṁ srjāmi pītaye.
Tṛmpā vyaśnuhī madam.₁
(Cf. S. 161; Rv VIII. 45.22; Av. XX. 22.1)

727. We meditate on this mighty showerer Sun, who neither falls down, nor lets other luminaries fall, — thus it is the preserver of all the realms of our universe.
728. O resplendent Lord, a possessor of the large & mighty hand, may you fetch for us with your right hand manifold, marvellous and nutritious food.
729. We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give.
730. O victorious lord, when you wish to give, neither divine bodies nor men can refrain you, just as it becomes difficult to face a ferocious bull.
731. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दमन् । मा कीं ब्रह्मद्विषं वनः ॥२॥
 इहे त्वा गोपरीणसं महे मन्दन्तु राधसे । सरो गौरो यया पिव ॥३॥

(१-३) इत्यस्य वाच्यो वेद्यतिथिर्गोपिः । इन्द्रो देवता । गोपरीणः ॥

इदे वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्नरिमा ते ॥१॥
 नृभिर्घातः सुतो अश्रैरव्या वारैः परिपूतः । अश्वो न निको नदीषु ॥२॥
 तं ते यव यया गोभिः स्वादुमकर्म श्रौणन्तः । इन्द्र त्वास्मिन्सधमादे ॥३॥

732. Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
 Mā kīm brahmadviṣam vanaḥ.₂
 (Cf. Ṛv VIII. 45.23; Av. XX. 22.2)

733. Iha tvā goparīṇasam mahe mandantu rādhase.
 saro gauro yathā piba.₃
 (Cf. Ṛv VIII. 45.24; Av. XX. 22.3)

Sūkta 8

734. Idam vaso sutamandhaḥ pibā supūrṇamudaram.
 Anābhayin rārimā te.₁
 (Cf. S. 124; Ṛv VIII. 2.1)

735. Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ paripūtaḥ.
 Aśvo na nikto nadīṣu.₂
 (Cf. Ṛv VIII. 2.2)

736. Tam te yavam yathā gobhiḥ svādumakarma śrīṇantaḥ.
 Indra tvasmintsadhamāde.₃
 (Cf. Ṛv VIII. 2.3)

732. Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and Godless.
733. Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond.
734. Here is the elixir of devotion expressed, O Lord of riches, please drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.
735. It (the devotional elixir) is pure as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river.
736. We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you for an acceptance of the sacred oblation we have offered.

(९)

(१-४) वृक्षस्यास्य गायत्रिर्वागमिष क्रमिः । इन्द्रो देवता । गायत्री छन्दः ॥

इदं॑ ह्यन्वो॒जसा॑ सुत॑र रा॒धानां॑ पते । पि॒बा त्वा॑स्य॒ गिर्वणः॑ ॥१॥
 यस्ते॑ अनु॒ स्वधाम॑सत्सुते॒ नि यच्छ॑ तन्वम् । स॒ त्वा म॑मचु सोम्य ॥२॥
 प्र ते॑ अभोतु कुक्ष्योः॑ प्रेन्द्र॒ ब्रह्म॑णा शिरः । प्र बा॒हू शू॒र रा॑धसा ॥३॥

(१०)

(१-४) वृक्षस्यास्य वैवागमिषो मनुष्यन्वा क्रमिः । इन्द्रो देवता । गायत्री छन्दः ॥

आ त्वेता॑ नि षी॒दते॑न्द्रमभि॒ प्र गा॑यत । सखा॑य॒ स्तोम॑वाहसः ॥१॥
 पु॒रु॒तमं॑ पु॒रु॒णा॒मी॒शानं॑ वा॒र्या॒णाम् । इन्द्र॑र स॒मे स॒खा सु॑ते ॥२॥

Khaṇḍa III

Sūkta 9

737. Idam hyanvojasā sutaṁ rādhānām pate.
 Pibā tvāsyā girvaṇaḥ.₁
 (Cf. S. 165; Rv III. 51.10)
738. Yaste anu svadhāmasat sute ni yaccha tanvam.
 Sa tvā mamattu somya.₂
 (Cf. Rv III. 51.11)
739. Pra te asnotu kuksyoh prendra brahmaṇā śiraḥ.
 Pra bāhū śūra rādhasā.₃
 (Cf. Rv III. 51.12)

Sūkta 10

740. Ā tvetā ni ṣīdatendramabhi pra gāyata.
 Sakhāya stomavāhasaḥ.₁
 (Cf. S. 164; Rv I. 5.1; Av. XX. 68.11)
741. Purūtamam purūṇamiśānam vāryāṇām.
 Indraṁ some sacā sute.₂
 (Cf. Rv I. 5.2; Av. XX. 68.12)

737. Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly.
738. May you be exhilarated by this devotional Love, that has been poured out as food for you. May it cheer you who loves it.
739. O resplendent Lord, may our devotional love, supplemented with prayer, work through both your flanks, and through your arms, that they distribute wealth.
740. Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of, the resplendent Lord.
741. Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces.

सं घा नो योगं आ भुवत्स राये स पुरन्ध्या । गमद्वाजेभिरा स नः ॥३॥

(११)

(१-३) वृषस्वास्वावीर्गतिः क्षुण्णोत्तमं कृतिः । इन्द्रो देवता । गायत्री छन्दः ॥

योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखायं इन्द्रमृतये ॥१॥

अनुं प्रतस्यौकसो हुवे तुविप्रति नरम् । यं ते पूर्वं पिता हुवे ॥२॥

आं घां गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः । वाजेभिरुप नो हवम् ॥३॥

(११)

(१-३) वृषस्वास्व काव्यो गाय कृतिः । इन्द्रो देवता । उष्णिग् छन्दः ॥

इन्द्रं सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महो हि यः ॥१॥

742. Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa naḥ.₃
(Cf. Rv I. 5.3; Av. XX. 69.1)

Sūkta 11

743. Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indramūtaye.₁
(Cf. S. 163; Rv I. 30.7; Yv. XI. 14; Av. XIX. 24.7;
20.26.1)

744. Anu pratnasyaukaso huve tuvipratim naram.
Yam te pūrvam pitā huve.₂
(Cf. Rv I. 30.9; Av. XX. 26.3)

745. Ā ghā gamadyadi śravatsahariṇībhirūtibhiḥ.
Vājebhirup no havam.₃
(Cf. Rv I. 30.8; Av. XX. 26.2)

Sūkta 12

746. Indra suteṣu someṣu kratum punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahām hi ṣaḥ.₁
(Cf. S. 381; Rv VIII. 13.1)

742. May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to me to give effulgence, knowledge and blessings.
743. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.
744. I too invoke in right earnest the Supreme leader who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same.
745. When He listens to my invocations, He assuredly comes to me with thousands of generous bounties and benedictions.
746. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is Great.

स प्रथमे व्योमनि देवानां सदाने वृधः । सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥
तमु हुवे वाजसातप इन्द्रं भराय शुष्मिणम् । भवानः सुमे अन्तमः सखा वृधे ॥३॥

(११)

(१-५) इषुपत्स्यास्य वैश्वरूपो वसिष्ठ कविः । वसिष्ठेयता । इत्युक्ती ।

एना वो अग्निं नमसोरजो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥१॥
स योजते अरुषा विश्वमोजसा स दुद्रवत्स्वाहुतः ।
सुब्रह्मा यज्ञः सुदामी वसुनां देव राधो जनानाम् ॥२॥

747. Sa prathame vyomani devānām sadane vṛdhaḥ.
Supāraḥ suśravastamaḥ samapsujit.₂
(Cf. Rv VIII. 13.2)

748. Tamu huve vājasātaya indram bharāya śuśminām.
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.₃
(Cf. Rv VIII. 13.3)

Khaṇḍa IV

Sūkta 13

749. Enā vo agnim namasorjo napātamā huve.
Priyam cetiṣṭhamaratiṁ svadhvaram viśvasya
dūtamanṛtam.₁
(Cf. S. 45; Rv VII. 16; Yv. XV. 32)

750. Sa yojate arwṣā viśvabhojasā sa dudravat svāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnām devaṁ rādho
janānām.₂
(Cf. Rv VII. 16.2; Yv. XV. 3५)

747. He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall).
748. I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our prosperity.
749. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobstructed, served with such sacrifices as are free from violence and the immortal messenger of all.
750. May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly: May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds.

(१४)

(१-१) इयुषस्तास्य वैश्वरूपो बलिष्ठ कृपि । इषा देवता । इहती कृन् ।

प्रत्यु॑ अद॒र्याय॑त्यु॒च्छन्ती॑ दु॒हिता॑ दि॒वः ।
 अपो॑ म॒ही वृ॑णुते चक्षु॑षा॒ तमो॑ ज्योति॑ष्कृ॒णोति॑ सु॒नरी॑ ॥१॥
 उ॒दुस्त्रि॑याः सृ॒जते॑ सूर्यः॒ सचा॑ उ॒यन्न॑स्रमचि॒वत् ।
 तवे॒दुषो॑ व्यु॒षि सूर्य॑स्य च॒ सं भ॑क्तेन॒ गमे॑महि ॥२॥

(१५)

(१-२) इयुषस्तास्य वैश्वरूपो बलिष्ठ कृपि । अश्विनी देवते । इहती कृन् ।

इ॒मा उ॒ वा दि॒विष्ट॑य उ॒सा ह॑वन्ते अ॒श्विना॑ ।
 अ॒यं वा॒मह॑वसे शची॒वसू॑ वि॒शेवि॑श॒ हि ग॑च्छ॒यः ॥१॥
 यु॒वे चि॒त्रं द॑द॒द्युर्भा॑जनं नरा॒ चोदे॑षा॒ सु॒नृता॑वते ।
 अ॒वाग्र॑य॒ सम॑नसा॒ नि य॑च्छते पि॒बत॑ सोम्य॒ मधु॑ ॥२॥

Sūkta 14

751. Pratyu adarśyātyūcchantī duhitā divaḥ.
 Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.
 (Cf. S. 303; Rv VII. 81.1)
752. Udustriyāḥ sṛjate sūryaḥ sacā
 udyannakṣatramarcivat.
 Taveduṣo vyuṣi sūryasya ca sam bhakten gamemahi.
 (Cf. Rv VII. 81.2)

Sūkta 15

753. Imā u vām diviṣṭaya usrā havante aśvinā,
 Ayam vāmahvase śacīvasū viśasviśaṁ hi
 gacchathaḥ.
 (Cf. S. 304; Rv VII. 74.1)
754. Yuyam citram dadathurbhojanam narā codethāṁ
 sūnṛtāvate.
 Arvāgrathāṁ samanāsā ni yacchatam pibatnaṁ
 somyaṁ madhu.
 (Cf. Rv VII. 74.2)

751. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects be visible to our eyes. She is the kind guide of every man, when she diffuses light.
752. At the same time, the Sun sends forth his rays, and while ascending, renders the plants luminous. So, O dawns, upon your manifestation, as well as that of the sun, may we attain the share of divine sustenance allotted to us.
753. These pious praises glorify you, O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.
754. O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage.

(११)

(१-१) द्युत्सास्य अस्मिन्ऽस्तार कफि । सोमसूरीं देवते । गायत्री छन्दः ।

अस्य प्रत्नमानु द्युतं सुकं ददुहं अहयः । पयः सहस्रंसांशुषिम् ॥१॥

अयं सूर्य इवोपदृगयं सरांसि धावति । सप्तं प्रवतं आ दिवम् ॥२॥

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि । सोमो देवो न सूर्यः ॥३॥

(१२)

(१-१) द्युत्सास्य (१) प्रत्नमानुः छन्दोऽस्तार, (१-१) द्वितीयसूरीचरोध

छन्दो देव्यातिपिर्बली । सोमो देवता । गायत्री छन्दः ।

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥१॥

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । कविर्विप्रेण वावृधे ॥२॥

Khaṇḍa V

Sūkta 16

755. Asya pratnāmanu dyutaṁ śukram duduhrne ahrayaḥ.
Payah sahasrasāmṛṣim.₁
(Cf. Rv IX. 54.1; Yv. III. 16)

756. Ayaṁ sūrya ivopdṛgayam sarāṁsi dhāvati.
Sapta pravata ā divam.₂
(Cf. Rv IX. 54.2)

757. Ayam viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.₃
(Cf. Rv IX. 54.3)

Sūkta 17

758. Eṣa pratnena janmanā devo devebhyah sutaḥ.
Hariḥ pavitre arṣati.₁
(Cf. S. 1264; Rv IX. 3.9)

759. Eṣa pratnena manmanā devo devebhyaspari.
Kavirvipreṇa vāvṛdhe.₂
(Cf. Rv. IX. 42.2.)

755. According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts.
756. Like the Sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of our brain), and unites with the seven down-descending currents from the region of enlightenment.
757. After filtration and purification, the spiritual elixir of divine love shines in its splendour, and stands high over every thing in the celestial region like the Sun.
758. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy-filter for the enjoyment of Nature's bounties.
759. It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces.

दुहानः प्रतनमित्पयः पवित्रे परि षिच्यसे । क्रन्द देवा अजीजनः ॥३॥

(१८)

(१-३) दुषस्वात्प (१, ४) वयमद्वितीययोः वयस्योऽस्तितो देवदेवो वा, (५) द्वितीयावाभ्यङ्गिरसोऽभ्यङ्गीयुर्गती ।
(१, ३) वयमद्वितीययोः सोम, (५) द्वितीयावाभ्य देवा देवताः । गायत्री छन्दः ॥

उप शिषापतस्त्युपो भिषसां धेहि शत्रवे । पवमान विदा रयिम् ॥१॥

उपो शु जातममुरम् ॥२॥

उपासौ गायता नरः ॥३॥

(१९)

(१-३) दुषस्वात्वाभ्यङ्गिरसोऽभ्यङ्गिरसोऽभ्यङ्गीयुर्गती । (१-२) वयमद्वितीययोः सोम, (५)
द्वितीयावाभ्यङ्गिरसोऽभ्यङ्गीयुर्गती देवताः । गायत्री छन्दः ॥

प्र सोमातो विपश्चितोपो नयन्त ऊर्मयः । वनानि महिषा इव ॥१॥

760. Duhānaḥ pratnamitpayah pavitre pari śicyse.
Krandam devān ajījanaḥ.
(Cf. Rv IX. 42.4)

Sūkta 18

761. Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.
Pavamān vidā rayim.
(Cf. Rv IX. 19.6)
762. Upo śu jātamapturam gobhirbhaṅgam pariṣkṛtam.
Indum devā ayāsiṣuḥ.
(Cf. S. 487; 1335; Rv IX. 61.13)
763. Upāsmāi gāyatā narah pavamānāyendave.
Abhi devā iyakṣate.
(Cf. S. 651; Rv IX. 11.1; Yv. XXXIII. 62)

Khaṇḍa VI

Sūkta 19

764. Pra somāso vipaścito'po nayanta ūrmayah.
Vanāni mahiṣā iva.
(Cf. S. 478; Rv IX. 33.1)

760. Milking forth the eternal fluid, this elixir is poured into the ultra-psyched filter and there with a roar, it generates divine virtues.
761. May you bring near to us those who stand aloof, may you strike terror into our foes; O pure flowing elixir, please transfer their riches to us.
762. Only fragmentary: उपो षु जातमातुम् - Rv. IX. 61.13.
[Sent nearly by sacred waters, i.e., the *vasatīvarī* (waters), Nature's bounties approach this divine elixir nearby, which is well-born (vigorous and noble) and is the demolisher (of evils) — the one adorned with milk and curds].
763. Only fragmentary: उपासौ गायता नः - Rv. IX. 11.1.
[Sing, you, O leaders of ceremonies, your songs to him, is to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties]; (the verses are chanted whilst the juice is being extracted).
764. The conscientious drops of divine love rush along like waves of water or like buffaloes to forests.

अभि द्रोणानि बभ्रवः शुक्रा क्रतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥
सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्षन्तु विष्णवे ॥३॥

(२०)

(१-३) द्रुपत्स्यास्य सार्वप कृत्वा । सोमो देवता । इन्द्रादी इन्द्रः ।

प्र सोम देववितये सिन्धुर्न पिप्ये अर्षसा ।
अक्षोः पर्यसा मदिरो न जायुर्विरच्छा कोशं मधुश्मृतम् ॥१॥
आ हयतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मन्येः ।
तमी५ हिनन्त्यपसो यथा रथं नदीष्व गमस्त्योः ॥२॥

(२१)

(१-३) द्रुपत्स्यास्योः सार्वप कृत्वा । सोमो देवता । गायत्री इन्द्रः ।

प्र सोमांसो मदच्युतः श्रवसे नो मघोनाम् । सुता विदये अक्रमुः ॥१॥

765. Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.
Vājam gomantamakṣaran.₂
(Cf. Rv IX. 33.2)

766. Sutā indrāya vāyave varuṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.₃
(Cf. Rv IX. 33.3)

Sūkta 20

767. Pra soma devavītaye sindhurna pipye arṇasā.
Añśoḥ payasā madiro na jāgṛvirachā kośam
madhuścutam.₁
(Cf. S. 514; Rv IX. 107.12)

768. Ā haryato arjuno atke avyata priyaḥ sūurna marjyaḥ.
Tamīṁ hinvantyapaso yathā ratham nadiṣvā
gabhastyoh.₂
(Cf. Rv IX. 107.13)

Sūkta 21

769. Pra somāso madacyutaḥ śravate no maghonām.
Sutā vidathe akrānuḥ.₁
(Cf. S. 477; Rv IX. 32.1)

765. The brown bright drops flow with force to the pitchers with a stream of divine ambrosia; they pour fourth food accompanied with kine (or milk products).
766. The effused elixir of divine Love proceeds to Nature's bounties, such as the Sun, the wind, the ocean, the moving clouds and to the cosmos.
767. O divine elixir, like rivers feeding an ocean, you are fed with water for the joy of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual liquor of bliss.
768. It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters, just as a warrior drives the chariot into battle.
769. May the elixirs of divine love, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance - for us who are the organizers of sacrifice.

आदी५ ह५सो यथा गणं विश्वस्यावीवशन्मतिम् । अत्यो न गोभिरज्यते ॥२॥
आदी त्रितस्य योषाणो हरि५ हिन्वन्त्यद्रिभिः । इन्दुमित्राय पीतये ॥३॥

(२२)

(१-१) दुषस्यास्य (१-२) प्रथमाद्वितीयपोषाणोऽग्निः, (१) द्वितीयापाम परमेष्ठी प्रथमति-
र्करी । (१) प्रथमाया अग्निः, (१-१) द्वितीयाद्वितीयपोष सोमो देवते ।

(१-२) प्रथमाद्वितीयपोषाणम्, (१) द्वितीयापामात्रुणु इन्वसी ॥

अया पवस्व देवयु रेभन्पवित्रं पर्येषि विश्वतः । मधोर्द्धारा अमृषत ॥१॥
पवते ह्येतो हरिः ॥२॥
प्र सुन्वानायाः ॥३॥

॥ इति प्रथमाः प्रपथकाः ॥

770. Ādīm haṁso yathā gaṇam viśvasyāvivaśanmatim.
Atyo na gobhirajyate.²
(Cf. Ṛv IX. 32.3)
771. Ādīm tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indumindrāya pitaye.³
(Cf. Ṛv IX. 32.2)

Sūkta 22

772. Ayā pavasva devayu rebhan pavitram pāryeṣi.
Viśvataḥ. Madhorddhārā asṛkṣata.¹
(Cf. Ṛv IX. 106.14)
773. Pavate haryato hariḥ ati hvarānsi ranhyā.
Abhyaṛsant stotṛbhīyo vīravadyaśaḥ.²
(Cf. S. 576; Ṛv IX. 106.13)
774. Pra sunvānāyāndhaso [martto na vṛta tadvacaḥ.
Apa śvānamarādhāsam hatā makhan na bhr̥gavaḥ.]³
(Cf. S. 553; 1386; Ṛv IX. 101.13)

Here ends Prapāthaka I — Ardha II

Here ends Prapāthaka I

Here also ends Adhyāya II

770. And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with waters, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).
771. And now, the stems of the plant are crushed under pressing stones, and the fingers of triply enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent Self.
772. For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions.
773. Only fragmentary: पर्वत हव्यतो हृदि: - Rv. IX. 106.13.
[The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers].
774. Only fragmentary: प्र सुवानस्यान्वसः - Rv. IX. 101.13.
[Let no mortal hear the sound of the effused divine elixir; it drives off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones, drive off this villain].

END

अथ द्वितीयः ब्राह्मणः

(१)

(१-१) पवस्यास्य मार्गस्य यमहिरुतिभिः । सोमो देवता । यावधी ऋन् ।

पवस्व वाचो अग्रियः सोमं चित्राभिरुतिभिः । अभि विश्वानि काव्या ॥१॥
 त्वं समुद्रिया अपोग्रियो वाच ईरयन् । पवस्व विश्वचर्षणे ॥२॥
 तुभ्येमा भुवना कवे महिषे सोम तस्थिरे । तुभ्यं धावन्ति धेनवः ॥३॥

(२)

(१-२) पवस्यास्याङ्गिरसोऽम्बरीतुर्कफि । सोमो देवता । यावधी ऋन् ।

पवस्वेन्दो वृषो सुतः कृषो नो यशसो जने । विश्वा अप हिषो जहि ॥१॥

Adhyāya III

Prapāthaka II — Ardha I

Khaṇḍa I

Sūkta 1

775. Pavasya vāco agriyaḥ soma citrābhirūtibhiḥ.
 Abhi viśvāni kāvyā.₁
 (Cf. Rv. IX. 62.25)

776. Tvañ samudriyā apo'griyo vāca īrayan.
 Pavasva viśvacarṣaṇe.₂
 (Cf. Rv IX. 62.26)

777. Tubhyemā bhūvanā kave mahimne soma tasthire.
 Tubhyam dhāvanti dhenavaḥ.₃
 (Cf. Rv IX. 62.27)

Sūkta 2

778. Pavasvendo vṛṣā sutah kṛdhī no yaśaso jane.
 Viśvā apā divṣo jañi.₁
 (Cf. S. 479; Rv IX. 61.28)

Adhyāya III

775. O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise.
776. May you, as a leading inspirer of the lyrics, raising your voice, pour forth waters of the firmament.
777. O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you.
778. O mighty love divine, the showerer of benefits, may you make us celebrated among men and drive away all our adversaries.

यस्य ते सस्ये वयं सासह्याम पृतन्यतः । तवेन्दो शुभ उत्तमे ॥२॥
या ते भीमान्यायुधा तिम्रानि सन्ति धूर्वणे । रक्षो समस्य नो निदः ॥३॥

(१)

(१-१) वृक्षस्य गरीक इत्यत्र कफिः । सोमो देवता । गायत्री छन्दः ।

वृषा सोम शुमाँ असि वृषा देव वृषधतः । वृषा घर्मणि दधिषे ॥१॥
वृष्णस्ते वृष्ण्यँ शवो वृषा वनं वृषा सुतः । स त्वं वृषन्वृषेदसि ॥२॥
अश्वो न चक्रदौ वृषा सं गा इन्दो समवतः । वि नो राये दुरो वृषि ॥३॥

(४)

(१-१) वृक्षस्य गरीकस्यगौत्रो वयमग्निं कफिः । सोमो देवता । गायत्री छन्दः ।

वृषा असि भानुना शुमन्ते त्वा हवामहे । पवमान स्वदेहाम् ॥१॥

779. Yasya te sakhye vyañ sāsaḥyām a pṛtanyataḥ.
Tavendo dyumno uttame.₂
(Cf. Rv IX. 61.29)

780. Yā te bhīmānyāyudhā tigmāni santi dhūrvane.
Rakṣā samasya no nidaḥ.₃
(Cf. Rv IX. 61.30)

Sūkta 3

781. Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāni dadhriṣe.₁
(Cf. S. 504; Rv IX. 64.1)

782. Vṛṣnaste vṛṣṇyañ śavo vṛṣā vanam vṛṣā sutah.
Sa tvam vṛṣan vṛṣedasi.₂
(Cf. Rv. IX. 64.2)

783. Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.
Vi no rāye duro vṛdhi.₃
(Cf. Rv. IX. 64.3)

Sūkta 4

784. Vṛṣā hyāsi bhānunā dyumantam tvā havāmahe.
Pavamāna swardṛṣam.₁
(Cf. S. 480; Rv IX. 65.4)

779. O divine love, may we overcome them, who assail us; may we enjoy your friendship, lofty and glorious.
780. With your weapons which are formidable for destroying the wicked, please guard us from our every foe.
781. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.
782. O showerer, your strength consists in showering, your worship consists in showering; your juice consists in showering; O showerer, truly you alone are a 'showerer' a *vṛṣa*.
783. O blissful Lord, the showerer, you neigh like a horse; You give us cattle; you give us horses and open the doors for our wealth.
784. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.

यदेद्विः परिषिच्यसे मर्मृज्यमान आयुभिः । द्रोणे सधस्थमश्रुषे ॥२॥
आ पवस्व सुवीर्य मन्दमानः स्वायुध । इहो विन्दवा गहि ॥३॥

(१)

(१-१) वृक्षत्वात्पितृतोऽग्नीषुर्जनिः । सोमो वेत्त । पापघ्नी हन्तः ।

पवमानस्य ते वर्य पवित्रमभ्युन्दतः । सखित्वमा वृणीमहे ॥१॥
ये ते पवित्रमूर्मयोभिर्क्षरन्ति धारया । तेभिर्नः सोम मृदय ॥२॥
स नः पुनान आ भर रयि वीरवतीमिषम् । ईशानः सोम विश्वतः ॥३॥

785. Yadaḍbbhiḥ pariṣicyase marmṛjyamāna āyubhiḥ.
Droṇe sadhasthamaśnuṣe.²
(Cf. Rv IX. 65.6)

786. Ā pavasva suvīryam mandamānaḥ svāyudha.
Iho śvindavā gaḥi.³
(Cf. Rv IX. 65.5)

Sūkta 5

787. Pavamānasya te vayam pavitramabhyundataḥ.
Sakhitvamā vṛṇīmahe.¹
(Cf. Rv IX. 61.4)

788. Ye te pavitramūrmayo'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḍaya.²
(Cf. Rv IX. 61.5)

789. Sa naḥ punāna ā bhara rayim vīravatīmiṣam.
Iśanaḥ soma viśvataḥ.³
(Cf. Rv IX. 61.6)

785. When rubbed and cleansed by hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected (and further treated upon).
786. May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours.
787. We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter.
788. Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream.
789. O divine love, lord over all, the purifier, bring us riches, food and heroic progeny.

(१)

(१-१) एतस्यास्य अग्नो वेधातिथिकेभिः । इन्द्रो देवता । गायत्री छन्दः ॥

अग्निं दूतं धृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥

अग्निमग्निं हवीमग्निः सदा हवन्त विश्पतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवा इहा वह जज्ञानो वृक्तबहिषे । असि होता न इक्ष्ये ॥३॥

(२)

(१-२) एतस्यास्य अग्नो वेधातिथिकेभिः । मित्रतोमरुण मित्रावरुणौ वा देवता । गायत्री छन्दः ॥

मित्रं वयं हवामहे वरुणं सोमपीतये । या जाता पूतदक्षसा ॥१॥

ऋतेन यावृतावृतावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥२॥

Khaṇḍa II

Sūkta 6

790. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.

Asya yajñasya sukratum.₁

(Cf. S. 3; Rv I. 12.1; Av. XX. 101.1)

791. Agnimagnim havīmabhiḥ sadā havānta viśpatim.

Havyavāham purupriyam.₂

(Cf. Rv I. 12.2; Av. XX. 101.2)

792. Agne devāṃ ihā vaha jajñāno vṛktabarhiṣē.

Asi hotā na īḍyaḥ.₃

(Cf. Rv I. 12.3; Av. XX. 101.3)

Sūkta 7

793. Mitram vayaṃ havāmahe varuṇaṃ somapītaye.

Yā jātā pūtakṣasā.₁

(Cf. Rv I. 23.4)

794. Rtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.

Tā mitrāvaruṇā huve.₂

(Cf. Rv I. 23.5)

790. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the performer of benevolent deeds.
791. With dedicated noble deeds and invocations, we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart.
792. Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored.
793. We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings.
794. We invoke the most venerable and resplendent God. who with eternal truth encourages us to perform noble and pious actions.

वरुणः प्राविता भुवन्मित्रो विश्वामिरूतिभिः । करतो नः सुराधसः ॥३॥

(८)

(१-४) वरुणस्यैवामित्रो भुवन्मित्रा कृतिः । (१, ४) इवमादृतीयाचोऽपि ।

(१, ४) द्वितीयाचोऽपि च सुराधसः । गायत्री छन्दः ॥

इन्द्रमिद्रायिनो बृहदिन्द्रमर्कभिरर्किणः । इन्द्रं वाणीरनूपत ॥१॥

इन्द्र इद्धयोः सचा सम्मिस्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥

इन्द्रं वाजेषु नोव सहस्रप्रधनेषु च । उग्रं उग्रामिरूतिभिः ॥३॥

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्वि । वि गोभिरद्विमैरयत् ॥४॥

795. Varuṇaḥ prāvitā bhuvanmitro viśvabhirūtibhiḥ.
Karatām naḥ surādhasaḥ.³
(Cf. Rv I.23.6; Yv. XXXIII. 46)

Sūkta 8

796. Indramidgāthino bṛhadindramarkebhīrarkīṇaḥ.
Indram vāṇīranūṣata.¹
(Cf. S. 198; Rv I. 7.1; Av. XX. 38.4; 47.4; 70.4)

797. Indra iddharyoḥ sacā sammiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.²
(Cf. S. 597; Rv I. 7.2; Av. XX. 38.5; 47.5; 70.8)

798. Indra vājeṣu no'va śahasrapradhaneṣu ca.
Ugra ugrābhirūtibhiḥ.³
(Cf. S. 598; Rv I. 7.4; Av. XX. 70.10)

799. Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi.
Vi gobhiradrimairayat. (4)
(Cf. Rv I. 7.3; Av. XX. 38.6; 47.6; 70.9)

795. May the venerable God protect us on all occasions; may the Sun provide us with all defences: may both of them make us most opulent.
796. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Rk with prayers, the priests of the Yajus with divine verses.
797. The resplendent Lord, the wielder of adamantine justice, is the co-ordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.
798. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.
799. The resplendent Lord elevated the Sun in the sky to render all things visible and charged the clouds with abundant waters.

(९)

(१-१) वृषस्वास्व मेधावन्तो बलिष्ठ क्रति । इन्द्राग्नी देवते । गावधी छन्धः ॥

इ॒न्द्रे अ॒ग्ना न॒मो बृ॒हत्सु॒वृक्ति॑मे॒रयाम॑हे । धि॒या धे॒नो अव॑स्प॒वः ॥१॥
 ता हि श॒श्वन्त॑ इ॒दत॑ इ॒त्या वि॒प्रास॑ ऊ॒तये॑ । स॒बाधो॑ वा॒जसा॑तये ॥२॥
 ता वां गी॒र्भिर्वि॑प॒न्युवः॑ प्र॒यस्व॑न्तो ह॒वाम॑हे । मे॒घसा॑ता स॒निष्प॑वः ॥३॥

(१०)

(१-१) वृषस्वास्व वाधनिर्बुधार्मानो धमवक्रिमां क्रति । सोमेग्नी देवते । गावधी छन्धः ॥

वृषा॑ पव॒स्व धा॒रया॑ म॒रुत्व॑ते च म॒त्सरः॑ । वि॒श्वा द॒धानं॑ ओज॒सा ॥१॥
 ते त्वा ध॒त्तो रमौ॑ष्पो॒ऽः प॒वमान॑ स्व॒हृश॑म् । हि॒न्वे वा॒जेषु॑ वा॒जिन॑म् ॥२॥
 अ॒या चि॒त्तो वि॒पान॑या ह॒रिः प॒वस्व॑ धा॒रया॑ । यु॒जं वा॒जेषु॑ चोद॒य ॥३॥

Sūkta 9

800. Indre agnā namo bṛhat suvṛktimerayāmahe.
 Dhiyā dhenā avasyavaḥ.₁
 (Cf. Rv VII. 94.4)
801. Tā hi śaśvanta īdata itthā viprāsa ūtaye.
 Sabādhō vājasātaye.₂
 (Cf. Rv VII. 94.5)
802. Tā vām gīrbhirvipanyuvaḥ prayasvanto havāmahe.
 Medhasātā saniṣyavaḥ.₃
 (Cf. Rv VII. 94.6)

Sūkta 10

803. Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
 Viśvā dadhāna ojasā.₁
 (Cf. S. 469; Rv IX. 65.10)
804. Tam tvā dharttāramoṇyoḥ pavamāna swardṛśam.
 Hinve vājeṣu vājinam.₂
 (Cf. Rv IX. 65.11)
805. Ayā citto vipānayā hariḥ pavasva dhārayā.
 Yujam vājeṣu codaya.₃
 (Cf. Rv IX. 65.12)

800. Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words.
801. Innumerable are intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with co-ordination for the acquirement of spiritual nourishment.
802. Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services.
803. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might.
804. You are the sustainer of heaven and earth, O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life).
805. Cleansed, effused and pressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent Self), our ally, for success in life's struggle.

(११)

(१-३) वृषस्यास्य वासिष्ठ इममन्युर्कपि । इन्द्रतोमौ देवते । विष्णु इन्द्रः ॥

वृषा शोणो अभिकनिक्रदद्वा नदयन्नेषि पृथिवीमृते द्याम् ।
 इन्द्रस्येव वमुरा मृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम् ॥१॥
 रसाव्यः पयसा पिवमान इरयन्नेषि मधुमन्तमश्नुम् ।
 पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥२॥
 एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नुम् ।
 परि वर्ण भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः ॥३॥

Sūkta 11

806. Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi
 prthivīmuta dyām.
 Indrasyeva vagnurā ṣṛṇva ājau pracodayannarṣasi
 vācamemām.₁
 (Cf. Rv IX. 97.13)
807. Rasāyyaḥ payasā pinvamāna īrayanneṣi
 madhumantamaṁśum.
 Pavamāna santanimeṣi kṛṇvannindrāya soma
 pariṣicyamānaḥ.₂
 (Cf. Rv IX. 97.14)
808. Evā pavasva madiro madāyodagrābhasya namayan
 vadhasnum.
 Pari varṇam bharamāṇo ruśantam gavyurno arṣa pari
 soma siktāḥ.₃
 (Cf. Rv IX. 97.15)

806. The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the one of the resplendent Self (or of conscience) during our inner conflicts. Encouraging and manifesting itself, it raises this voice.
807. Sweet and flavoured, and dripping with milk, the elixir when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream.
808. O divine elixir, may you, the exhilarator, continue to flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us from all sides in the sacrificial vessels.

(१९)

(१-२) इषुचस्तास्य वाईस्त्रयो मप्याव कविः । दन्त्रो देवता । इदानीं छन्दः ॥

त्वामिद्वि हवामहे सातो वाजस्य कारवः ।
 त्वां धृत्रेष्विन्द्र सत्यति नरस्त्वां काष्ठास्ववैतः ॥१॥
 स त्वं नभिन्न वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
 गामश्च रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥

(२०)

(१-२) इषुचस्तास्य वाक्का वक्त्रयो वाक्कसिन्वा वाक्कितो वक्त्रो वा वक्त्रः । दन्त्रो देवता । इदानीं छन्दः ॥

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
 यो जरितृभ्यो मघवा पुरुवसुः सहस्रेणैव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्णुया हन्ति धृत्राणि दाशुषे ।
 गिरैरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

Sūkta 12

809. Tvāmiddhi havāmahe satau vājasya kāravaḥ.
 Tvām Vṛtreṣvindra satpatim narastvām
 kāsthāsvarvataḥ.
 (Cf. S. 234; Rv VI. 46.1; Yv. XXVII. 37; Av. XX. 98.1)

810. Sa Tvam naścitra vajrahasta dhṛṣṇuyā maḥa stavāno
 adrivaḥ.
 Gāmaśvaṁ rathyamindra sam kira satrā vājam na
 jigyuṣe.
 (Cf. Rv VI. 46.2; Yv. XXVII. 38; Av. XX. 98.2)

Sūkta 13

811. Abhi pra vaḥ surādhasamindramarca yathā vide.
 Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva
 śikṣati.
 (Cf. S. 235; Rv VIII. 49.1; Av. XX. 51.1)

812. Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrani dāṣuṣe.
 Gireriva pra rasā asya pinvire datrāṇi purubhojaṣaḥ.
 (Cf. Rv VIII. 49.2; Av. XX. 51.2)

809. O resplendent Lord, we, the poet-sages, invoke you to obtain strengthening food, you are the preserver of holy people. We, (the infantry and cavalry heroes) invoke you from all directions to enable us to overcome impediments in the conflicts of life.
810. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive our chariot as you have been granting everyone aspiring to be victorious.
811. I praise you, O bounteous resplendent Lord, grantor of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication.
812. He, equipped with his punitive forces, gets full control over hundreds of enemies. He destroys the enemies of His worshippers who liberally give to worthy and needy. He (our Lord) is a giver of ample rewards that swell like a stream flowing in as waters collecting from the mountains.

(१४)

(१-१) वृषस्यास्याङ्गिरसो इमेव कणि । इन्द्रो देवता । इदती वन्द्यः ॥

त्वामिदा ह्यो नरोपीप्यन्वज्जिन्मूर्णयः ।
 स इन्द्र स्तोमवाहस इह श्रुष्युप स्वसरमा गेहि ॥१॥
 मत्स्वा सुशिप्रिन्हरिवस्तमीमहे त्वया भूषन्ति वेधसाः ।
 तव श्रवाःस्युपमान्युकथ्य सुतेष्विन्द्र गिर्वणः ॥२॥

(१५)

(१-२) वृषस्यास्याङ्गिरसोऽग्नीपुर्कणि । सोमो देवता । गायत्री वन्द्यः ॥

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशःसहा ॥१॥
 जग्निवृत्रममित्रियः सन्निर्वाजं दिवेदिवे । गोषातिरश्वा असि ॥२॥
 सम्मिल्लो अरुषो भुवः सूपस्थाभिर्न धेनुभिः । सीदं च्छयेनो न योनिमा ॥३॥

Sūkta 14

813. Tvāmidā hyo naro' pīpyan vajrin bhūrṇayaḥ.
 Sa indra stomavāhasa iha śrudhyupa svasaraṁa gahi.
 (Cf. S. 302; Rv VIII. 99.1)
814. Matsvā suśiprin harivastamīmahe tvayā bhūṣanti
 vedhasaḥ.
 Tava Śravāṁsyupamānyukthya suteṣvindra
 girvaṇaḥ.
 (Cf. Rv VIII. 99.2)

Sūkta 15

815. Yaste mado vareṇyastenā pavasvāndhasā.
 Devāvīraghaśaṁsahā.
 (Cf. S. 470; Rv IX. 61.19)
816. Jaghnirvṛtramamitriyaṁ sasnirvājam divedive.
 Goṣātiraśvasā asi.
 (Cf. Rv IX. 61.20)
817. Sammiślo aruṣo bhuvaḥ sūpasthābhirna dhenubhiḥ.
 Śidañchyeno na yonimā.
 (Cf. Rv IX. 61.21)

813. O thunderer, your rich and opulent worshippers-everyday, today and yesterday have been offering devotion, which you have been pleased to accept. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.
814. O Lord of vital faculties, handsome and fair, please rejoice. We are offering prayers to you. May your votaries come to you. O resplendent, lover of songs may your glories be exemplary and claim our lauds.
815. Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people.
816. You are the destroyer of the hostile nescience, the enjoyer of battle, day by day, the giver of wisdom (cows), and the giver of vigour (horses).
817. May you now when blended with milk of kine, become resplendent with brilliance. May you alight like a falcon on your own abode.

(१९)

(१-१) वृषस्वात्स मागरो गृध्रः कृषिः । दृषा मगो दासगृध्रिः सोमो देवताः । मनुहुः कृत् ।

अयं पूषा रयिर्भगः सोमः पुनानो अर्पति ।

पतिर्विश्वस्य भूमनो व्यस्यद्रोदसी उभे ॥१॥

समु प्रिया अनुषत गावो मदाय घृष्वयः ।

सोमासः कृष्वते पथः पवमानास इन्दवः ॥२॥

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।

यः पञ्च चर्षणीरभि रयि येन वनामाहे ॥३॥

(१०)

(१-१) वृषस्वात्स (१-१) मयमाहिलीययोपद्रिताः सिध्दानिवासीकविपथः, (१) कृषिपाशाभ्याद्विरताः
गृध्रोऽथा मागरो । सोमेन्द्रगृध्राय देवताः । मगती कृत् ।

दृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोपसां दिवः ।

प्राणा सिन्धूनां कलशां अचिक्रदादिन्द्रस्य हायोविशन्मनोषिभिः ॥१॥

Sūkta 16

818. Ayam pūṣā rayirbhagaḥ somaḥ punāno arṣpati.
Patirviśvasya bhūmano vyakhyadrodasī ubhe.
(Cf. S. 546; Rv IX. 101.7)

819. Samu priyā anūṣata gāvo madāya ghrīṣvayaḥ.
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.
(Cf. Rv IX. 101.8)

820. Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayim yena vānāmahe.
(Cf. Rv IX. 101.9)

Sūkta 17

821. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām
pratarītoṣasām divaḥ.
Prāṇā śindhūnām kalaśām acikradadindrasya
hārdyāvīśanmanīṣibhiḥ.
(Cf. S. 559; Rv IX. 86.19; Av. XVIII. 4.58)

818. This divine elixir, being purified, hastens (to the pitcher). It is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.
819. The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow).
820. O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people (or the five sense organs) and whereby we may obtain riches.
821. The all-observant elixir is the showerer of blessing to its eulogists; it is the furtherer of day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the Sun. The wise invoke it with praises.

मनीषिभिः पवते पूर्यः कविर्नृभिर्यतः परि कोशाः५ असिष्यदत् ।
 त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुः५ सख्याय वधयन् ॥२॥
 अयं पुनान उषसो अरोचयदयः५ सिन्धुभ्यो अमवदु लोकहृत् ।
 अयं त्रिः सप्त दुदुहान आशिरः५ सोमो हृदे पवते चारु मत्सरः ॥३॥

(१८)

(१-३) एषत्यास्यान्नित्यौ भुक्तकामुक्तगृही । इन्द्रो देवता । गायत्री छन्दः ॥

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्य मनः ॥१॥
 एवा रातिस्तुवीमघ विश्वेभिर्घायि धातृभिः । अधा चिदिन्द्र नः सचा ॥२॥
 मो पु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३॥

822. Maniṣibhiḥ pavate pūrvaḥ kavirnr̥bhīryataḥ pari kośāḥ asiṣyadat.

Tritasya nāma janayanmadhu kṣarannindrasya vāyuṁ sakhyāya vardhayan.₂

(Cf. Rv IX. 86.20)

823. Ayam punāna uṣaso arocayadayaṁ sindhubhyo abhavadu lokakṛt.

Ayam triḥ sapta duduhāna āsiraṁ somo hr̥de pavate cāru matsaraḥ.₃

(Cf. Rv IX. 86.21)

Sūkta 18

824. Evā hyasi vīrayurevā sūra uta sthiraḥ.

Evā te rādhyam manaḥ.₁

(Cf. S. 232; Rv VIII. 92.28; Av. XX. 60.1)

825. Evā rātistuvīmagha viśvebhirdhāyi dhatṛbhiḥ.

Adhā cidindra naḥ sacā.₂

(Cf. Rv VIII. 92.29; Av. XX. 60.2)

826. Mo śu brahmeva tandrayurbhuvo vājānām pate.

Matsvā sutasya gomataḥ.₃

(Cf. Rv VIII. 92.30; Av. XX. 60.3)

822. The ancient sage (divine elixir) is purified by the wise, guided by priests, and it roars into receptacles; euologizing the name of threefold (the Sun or the resplendent Lord); it distills over sweet juices to avail friendship of the Sun, indra and wind (*vāyu*).
823. When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir encourages three times seven (ie., 21) celestial rivers or cows pour out their curds and milk; it exhilarates and flows pleasantly to the heart.
824. You verily love to overcome the wicked; you are a hero and firm; your mind is to be propitiated.
825. O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally.
826. Behave not like a lazy priest, O Lord of nourishment; rejoice in drinking the elixir of divine love mixed with dedication (or with cow-products like milk and curds).

(१९)

(१-३) इन्द्रस्यास्य मापुष्यन्वसो वेता क्रवि । इन्द्रो देवता । व्युद्भुत् इन्द्रः ॥

इन्द्रं विश्वा अवीवृधन्तसमुद्रव्यचसं गिरः ।

रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥

सख्ये तं इन्द्रं वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र नानुमो जेतारमपराजितम् ॥२॥

पूर्वीरिन्द्रस्य रतयो न वि दस्यन्त्युतयः ।

यदा वाजस्य गोमत स्तोत्रभ्यो मंहते मघम् ॥३॥

॥ इति द्वितीयस्य अष्टमोऽङ्कः ॥

Sūkta 19

827. Indram viśvā avīvṛdhantsamudravyacasam girah.
Rathītamam rathīnām vājānām satpatim patim.₁
(Cf. S. 343; Rv I. 11.1; Yv. XII. 56; 15.61; 17.61)
828. Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāramaparājitam.₂
(Cf. Rv I. 11.2)
829. Pūrvīrindrasya rātayo na vi dasyantyūtayah.
Yadā vājasya gomata stotr̥bhyo maṁhate magham.₃
(Cf. Rv I. 11.3)

Here ends, Dvitiya Prapāthaka
Prathama Ardha, Tṛitiya Adhyāya

827. All our praises magnify God, who is vast as an ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.
828. Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God.
829. The all merciful providence has been showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees.

END

अथ द्वितीयस्य द्वितीयोऽङ्कः

(१)

(१-३) वृषस्यास्य भार्गवो वयद्विक्रिंति । सोमो देवता । गावधी छन्दः ।

ए॒त॒ अ॒सृ॒ग्र॒मि॒न्द॒व॒स्ति॒रः॑ प॒वि॒त्र॒मा॒श॒वः॑ । वि॒श्वान्य॒भि॒ सो॒भ॒गा ॥१॥
 वि॒घ्न॒न्तो॒ दुरि॒ता पु॒रु॒ सु॒गा॒ तो॒काय॑ वा॒जिनः॑ । त्म॒ना कृ॒ष्वन्तो॒ अ॒र्वतः॑ ॥२॥
 कृ॒ष्वन्तो॒ वरि॒वो ग॒वेभ्य॑र॒न्ति सु॒ष्टु॒तिम् । इ॒दाम॑स्म॒भ्य॒ सं॒यत॑म् ॥३॥

(२)

(१-३) वृषस्यास्य वारुणिर्गुणमद्विषां क्रमिः । सोमो देवता । गावधी छन्दः ।

रा॒जा मे॒धाभि॑रीयते॒ प॒व॒मानो॑ म॒नावा॑धि । अ॒न्तरि॑क्षेण॒ या॒तवे॑ ॥१॥

Adhyāya IV

Prapāṭhiaka II — Ardha II

Khaṇḍa I

Sūkta 1

830. Eta asṛgramindavastiraḥ pavitramāśavaḥ.
 Viśvānyabhi saubhagā.₁
 (Cf. Rv IX. 62.1)

831. Vighnanto duritā puru sugā tokāya vājinaḥ.
 Tmanā Kṛṇvahto arvataḥ.₂
 (Cf. Rv IX. 62.2)

832. Kṛṇvanto varivo gave'bhyarsanti suṣṭutim.
 Idāmasmabhyaṁ samyatam.₃
 (Cf. Rv IX. 62.3)

Sūkta 2

833. Rājā medhābhirīyate pavamāno manāvadhi.
 Antarikṣeṇa yātave.₁
 (Cf. Rv IX. 65.16)

Adhyāya IV

830. Those rapid streams of divine love have been obliquely directed through the cosmic filter to us providing all felicities, —
831. — repelling many evils, bestowing happiness and success upon our sons and warriors.
832. They flow towards our noble eulogy, granting (us) our cattle — sustaining wealth and food.
833. The radiant elixir purified at the place of worship is implored through holy songs by the priests to pass through the firmament (of inner consciousness).

आ न॑ सोम॑ सहो जुवो॑ रूपं न वर्च॑से भर । सु॒ष्वाणो॑ दे॒ववी॑तये ॥२॥
 आ न॑ इ॒न्दो श॑त॒ग्विने॑ ग॒वां पोष॑स्व स्व॒श्व्यम् । वह॑ा भ॒ग॒तिमू॑तये ॥३॥

(१)

(१-५) पञ्चर्षत्यास्य मार्गक कश्चिद्विंशति । सोमो देवता । गापयी इत्यादि ।

तं त्वा नृ॒म्णा॑नि बिभ्र॑तस्स॒ध॒स्थेषु॑ महो दि॒वः । चारु॑स्व सु॒कृत्ये॑यमेहे ॥१॥
 स॒मृ॒क्त॒ष्टृ॒ष्यु॒मु॒कथ्यं॑ म॒हाम॑हि॒व्रतं॑ म॒दम् । श॒तं पु॒रो रु॒रु॒क्षणि॑म् ॥२॥
 अ॒तस्त्वा र॑यि॒रभ्य॑द्रा॒जान॑स्व सु॒क्रतो॑ दि॒वः । सु॒पर्णो॑ अ॒व्यथी॑ भर॒त् ॥३॥
 अधा॑ हि॒न्वा॒न इ॒न्द्रि॒यं ज्यौ॑ यो म॒हित्व॑मान॒शो । अ॒भिष्टि॑कृ॒द्वि॒चर्ष॑णिः ॥४॥

834. Ā naḥ soma saho juvo rūpam na varcase bhara.
 Suṣvāṇo devavīṭaye.₂
 (Cf. Rv IX. 65.18)

835. Ā na indo śatagvinam gavām poṣaṁ svaśvyam.
 Vahā bhagattimūṭaye.₃
 (Cf. Rv IX. 65.17)

Sūkta 3

836. Tam tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ.
 Caruṁ sukrṭyayemahe.₁
 (Cf. Rv IX. 48.1)

837. Samvṛktadhr̥ṣṇumukthyam mahāmahivratam
 madam.
 Śatam puro ruruksaṇim.₂
 (Cf. Rv IX. 48.2)

838. Atastavā rayirabhyayadrājānaṁ sukrato divaḥ.
 Suparṇo avyathī bharat.₃
 (Cf. Rv IX. 48.3)

839. Adhā hinvāna indriyam jyāyo mahitvamānaśe.
 Abhiṣṭikṛdvicarṣaṇiḥ.₄
 (Cf. Rv IX. 48.5)

834. O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance.
835. O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including troops of cavalry and gifts of prosperity.
836. In our sacred ceremonial works, we solicit your blessings; you are the possessor of stores of wealth; and you abide in lofty regions of heavens.
837. (O divine elixir) you are the overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers.
838. O divine elixir, you are the accomplisher of selfless deeds, the unwearied hawk brings you here from distant heaven; you are our lord over riches.
839. He is the contemplator of all and the bestower of the objects of our desires and observer of all men. He attains mighty power and majesty when he puts forth his vigour, verily, his resplendence.

वि॒श्वे॒स्मा इ॒त्स्वदृ॑शे सा॒धार॑णं रज॒स्तु॒रम् । गो॒पामृ॑तस्य वि॒भर॑त् ॥५॥

(५)

(१-१) वृषस्यास्य भारीचः करपय क्रयिः । सोमिन्द्रो देवते । गोपमी उन्मः ॥

इ॒षे प॑वस्व धा॒रया मृ॒ज्यमा॑नो म॒नोषि॑भिः । इ॒न्द्रो रु॑चाभि॒गा इ॒हि ॥१॥

पु॒नानो॑ वरि॒वस्कृ॑ध्यु॒जं ज॑नाय गि॒र्वणः॑ । ह॒रे मृ॒जान॑ आ॒क्षिर॑म् ॥२॥

पु॒नानो॑ दे॒ववी॑तय इ॒न्द्रस्य॑ याहि निष्कृ॒तम् । द्यु॒तानो॑ वा॒जिभि॑र्ह॒तः ॥३॥

(५)

(१-१) वृषस्यास्य कान्धो मेघातिचिक्रिः । निर्मप्याहवनीयाभ्यां देवते । गोपमी उन्मः ॥

अ॒ग्निना॑मिः स॒मिष्य॑ते क॒विर्गृ॑हप॒तिर्यु॑वा । इ॒ज्यवा॑ इ॒जुष्वा॑स्यः ॥१॥

840. Viśvasmā itsvatdṛṣe sādharmaṇaṁ rajasturam.
Gopāmṛtasya virbharat.⁵
(Cf. Rv IX. 48.4)

Sūkta 4

841. Ise pavasva dhārayā mṛjyamāno manīṣbhiḥ.
Indo rucābhiḥ gā ihi.₁
(Cf. S. 505; Rv IX. 64.13)
842. Punāno varivaskṛdhyūrjam janāya girvaṇaḥ.
Hare srjāna āśiram.₂
(Cf. Rv IX. 64.14)
843. Punāno devavītaya indrasya yāti niṣkṛtam.
Dyutāno vājibhirhitaḥ.₃
(Cf. Rv IX. 64.15)

Khaṇḍa II

Sūkta 5

844. Agnināgniḥ samidhyate kavirgr̥hapatiryuvā.
Havyavād juhvāsyah.₁
(Cf. Rv I. 12.6)

840. The divine bird (*viḥ*) brings you here so that each may see light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of everyone.
841. O holy water, cleansed by priests, may you flow in a stream for our sustenance and with fodder go to the cattle.
842. The green-tinted blissful elixir, lauded by hymns, is mixed with curds and milk and then purified; it bestows wealth and food upon the worshipper.
843. Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by vigorous and strong ones.
844. From Supreme Energy, the terrestrial and cosmic fires are also kindled. May we all sing to the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously.

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥२॥
 यो अग्निं देववीतये हविष्माँऽ आविवासति । तस्मै पावक मृदय ॥३॥

(१)

(१-१) दृषस्वास्व वैशामिहो मनुष्यन्मा क्रमिः । मित्रावरुणो देवते । गावमी ब्रम्हा ॥

मित्रं हुवे पूतदक्षं वरुणं च रिशोदसम् । धियं घृताचीं साधन्ता ॥१॥
 ऋतेन मित्रावरुणाघृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाये ॥२॥
 कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥३॥

845. Yastvāmagne haviṣpatirdūtam deva saparyati.
 Tasya sma prāvitā bhava.₂
 (Cf. Rv I. 12.8)

846. Yo agnim devavītaye haviṣmāṁ āvivāsati.
 Tasmai pāvaka mṛdaya.₃
 (Cf. Rv I. 12.9)

Sūkta 6

847. Mitraṁ huve pūதாக্ষam varuṇam ca riśādasam.
 Dhiyam ghṛtācīm sādhanā.₁
 (Cf. Rv I. 2.7; Yv. XXXIII. 57)

848. Rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprṣā.
 Kratum bṛhantamāsāthe.₂
 (Cf. Rv I. 2.8)

849. Kavī no mitrāvaruṇā tuvijātā urukṣayā.
 Dakṣam dadhāte apasam.₃
 (Cf. Rv I. 2.9)

845. O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind.
846. May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly.
847. I invoke the Lord, the only source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life.
848. O the source of light and bliss, you are the augments and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success.
849. O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us, at least, we think thus you are the refuge of multitudes.

(१-३) दृषत्पात्य वैशामिभो मयुस्वन्वा कृतिः । इन्द्रो देवता । गापथी छन्दः ॥

इ॒न्द्रेण॑ संहि॒ दृक्ष॑से संजग्मानो॑ अवि॒भ्यु॒षा । म॒न्दु॑ समानवर्षसा ॥१॥
आ॒द॒ह स्व॑धामनु पुनर्गर्भ॑त्वमेरिरे । द॒धाना॑ नाम यज्ञि॒यम् ॥२॥
वी॒हु चि॑दारुजनुभिर्गुहा चिदिन्द्र॑ वह्निभिः । अवि॒न्द उ॑स्रिया अनु ॥३॥

(८)

(१-३) दृषत्पात्य वार्हस्त्यो मरुदाह कृतिः । इन्द्राग्नी देवता । गापथी छन्दः ॥

ता हु॒वे य॑योरिदं प॒प्ने वि॒श्वं पु॒रा कृ॑तम् । इन्द्रा॒ग्नी न म॑र्दतः ॥१॥
उ॒ग्रा वि॒घनि॑ना मृ॒ध इन्द्रा॒ग्नी ह॑वामहे । ता नो मृ॒ढात इ॑द॒शे ॥२॥

Sūkta 7

850. Indreṇa saṁ hi dṛkṣase saṁjagmāno avibhyuṣā.
Mandū samānavarccasā.
(Cf. Rv I. 6.7; Av. XX. 40.1; 70.3)
851. Ādaha svadhāmanu punargarbhartvamerire.
Dadhānā nāma Yajñiyam.
(Cf. Rv I. 6.4; Av. XX. 40.3; 69.12)
852. Viḍu cidārujatnubhirguhā cidindra vahniḥbiḥ.
Avinda usriyā anu.
(Cf. Rv I. 6.5; Av. XX. 70.1)

Sūkta 8

853. Tā huve yayoridam papne viśvam purā kṛtam.
Indrāgnī na marddhataḥ.
(Cf. Rv VI. 60.4)
854. Urgā vighaṇinā mṛdha indrāgnī havāmahe.
Tā no mṛḍāta idṛṣe.
(Cf. Rv VI. 60.5; Yv. XXXIII. 61)

850. The vital powers, strengthened by mental consciousness of the inner self, rejoice and shine with equal splendour.
851. Thereafter the compound faculties, inspired by the innerself for work and worship, resume to conceive their task as the mother conceives life in the embryo.
852. Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave.
853. I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us.
854. We invoke the cosmic fierce forces of lightning (*indra*) and fire (*agni*) the destroyer of adversaries; may they be kind to everyone like me.

हथो वृत्राण्यायो हथो दासानि सत्यती । हथो विश्वा अप द्विषः ॥३॥

(२)

(१-४) वृत्राण्यास्य सत्यतिप क्रयकः । सोमविद्यावज्ज्य देवता । वृहती इन्द्रः ।

अभि सोमास आयवः पवन्ते मयं मदम् ।

समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥१॥

तरत्समुद्रे पवमान ऊर्मिणा राजा देव ऋतं बृहत् ।

अपो मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥२॥

नृभिर्मैमाणो हयतो विचक्ष्णो राजा देवः समुद्रयः ॥३॥

855. Hatho vṛtrāṇyāryā hatho dāsāni satpatī.
Hatho viśvā apa dviṣaḥ.³
(Cf. Rv VI. 60.6)

Khaṇḍa III

Sūkta 9

856. Abhi somāsa āyavaḥ pavante madyam madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso
madacyutaḥ.¹
(Cf. S. 518; Rv IX. 107.14)
857. Taratsamudram pavamāna ūrmiṇā rājā deva ṛtam
br̥hat.
Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtam
br̥hat.²
(Cf. Rv IX. 107.15)
858. Nṛbhīryemāṇo haryato vicakṣaṇo rājā devaḥ
samudryaḥ.³
(Cf. Rv IX. 107.16)

855. May you counteract all oppressions committed by the so-called pious persons; counteract all oppressions committed by the impious ones. O protectors of the virtuous, drive away everyone that hates us.
856. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligence-promoting and exhilarating.
857. May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverse the firmament in a stream; vast and true, being sent forth, may it flow for the support of the sun and occan (or through the help of in-breath and out-breath).
858. Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament (flows for the sake of the resplendent Self).

(१०)

(१-३) वृषस्यास्य वातस्य पराशर क्रफि । सुषो देवता । विहुष ऋन् ।

ति॒श्रो वा॒च ई॒रय॑ति प्र॒ व॒ह्निर्ऋ॑तस्य धी॒ति ब्र॑ह्म॒णो म॑नीषाम् ।
 गा॒वो य॑न्ति गो॒पतिं॑ पृ॒च्छमा॑नाः सोमं॑ य॒न्ति म॑तयो॒ वाव॑शानाः ॥१॥
 सोमं॑ गा॒वो धे॑नवो॒ वाव॑शानाः सोमं॑ वि॒प्रा म॑तिभिः पृ॒च्छमा॑नाः ।
 सोमं॑ सु॒ते ऋ॑च्यते पू॒यमा॑नः सोमं॑ अ॒र्कास्त्रि॑ष्टुभः सं न॑वन्ते ॥२॥
 ए॒वा नः॑ सोम॑ परि॒षिच्य॑मान आ प॑वस्व पू॒यमा॑नः स्व॑स्ति ।
 इन्द्र॑मा वि॒श बृ॑हता म॒देन॑ व॒र्धया॑ वाचं॒ जन॑या पु॒रंधि॑म् ॥३॥

Sūkta 10

859. Tisro vāca īrayati pra vahnirṛtasya dhītim brahmaṇo manīṣām.
 Gāvo yanti gopatim prcchamānāḥ somam yanti matayo vāvaśānāḥ.
 (Cf. S. 525; Rv IX. 97.34)
860. Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ prcchamānāḥ.
 Somaḥ suta ṛcyate pūyamānāḥ some arkāstriṣṭubhaḥ sam navante.
 (Cf. Rv IX. 97.35)
861. Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti.
 Indramā viśa brhatā madena vardhayā vācam janayā purandhin.
 (Cf. Rv IX. 97.36)

859. The sage, radiant like fire, utters the triple speech (Rk, Yajus, Sāman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if, cows come to the cowherd, their master.
860. The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk. The divine elixir is invoked by chanting hymns in Triṣṭup (and other metres).
861. O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us.

(१-५) इयुवस्यास्वाग्निरसः प्रवृण्व्या मणिः । इन्द्रस्यैवेते । इहती ऋन् ।

यद्याव॑ इन्द्र॑ ते शत॑ः शत॑ भूमी॑रुत॑ स्युः ।
न॑ त्वा वज्रि॑न्तस॑हस्र॑ः सूर्या॑ अनु॑ न जा॑तमष्ट॑ रोद॑सी ॥१॥
आ॑ प॒प्राय॑ म॒हिना॑ वृ॒ष्ण्या वृ॒षन्वि॑श्वा शवि॑ष्ठ शव॑सा ।
अ॒स्माँ अव॑ मघव॑न्गोम॑ति म॒जे वज्रि॑श्चित्रा॑भिरु॒तिभिः॑ ॥२॥

(१२)

(१-१) वृषस्यास्य आग्नेये मेधातिथिकर्कः । इन्द्रो देवता । इहती ऋन् ।

वर्य॑ घ॒ त्वा सु॒ताव॑न्त॒ आपो॑ न॒ वृ॒क्तव॑र्हिपः ।
पवि॑त्रस्य प्र॒सव॑णेपु वृ॒त्रह॑न्परि॒ स्तोत॑र आसते ॥१॥
स्वर॑न्ति त्वा सु॒ते नरो॑ वसो॒ निरे॑क उ॒क्थि॑यनः ।
कदा॑ सु॒तं वृ॒षाण॑ ओक॒ आ ग॑म इन्द्र॒ स्वब्दी॑व व॒स॑गः ॥२॥

Khaṇḍa IV

Sūkta 11

862. Yadyāva indra te śataṁ śatam bhūmīruta syuḥ.
Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa
rodasī.
(Cf. S. 278; Rv VIII. 70.5; Av. XX. 81.1; 92.20)

863. A paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā.
Asmāṁ ava maghavan gomati vraje
vajriṇcitrābhirūtibhiḥ.
(Cf. Rv VIII. 70.6; Av. XX. 81.2; 92.21)

Sūkta 12

864. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.
(Cf. S. 261; Rv VIII. 33.1; Av. XX. 52.1; 57.14)

865. Svaranti tvā sute naro vaso nireka ukthinah.
Kadā sutam tṛṣāṇa oka ā gama indra svabdīva
vaṇsagaḥ.
(Cf. Rv VIII. 33.2; Av. XX. 52.2; 57.15)

862. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.
863. O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder-arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure, full of kine.
864. We are pouring forth to you the devotional prayers like channels of water. Our hearts are pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters.
865. The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place. Whensoever, you feel like thirsty, as a bellowing bull, please do come to appreciate and enjoy the elixir of sweet devotional prayers at our home.

क॑ण्वेभिर्दृ॒ष्ण॑वा धृ॒ष॑द्वाजं द॑र्शि स॒हस्रि॑णम् ।
पि॒शङ्ग॑रूपं म॒घव॑न्विच॒र॑णे म॒धू गो॑म॒न्तमी॑महे ॥३॥

(११)

(१-२) दृषण्यास्य मेघावक्तो वसिष्ठ ऋषिः । इन्द्रो देवता । इहती इन्द्रः ॥

तर॑णि॒रित्सि॑पास॒ति वा॑जं पु॒र॑न्ध्या यु॒जा ।
आ व॑ इ॒न्द्रं पु॒रु॒हूतं॑ न॒मे गि॑रा न॒मि त॑ष्टे॒व सु॒द्रु॒वम् ॥१॥
न दु॒ष्टुति॑र्द्रवि॒णादे॑षु शस्य॑ते न॒ स्ने॒धन्त॑ रयि॑ने॒शत् ।
सु॒शक्ति॑रिन्म॒घवं तु॒भ्यं मा॑वते दे॒ष्णं यत्पा॑र्य॒ दि॒वि ॥२॥

(१५)

(१-३) दृषण्यास्यापन्नित ऋषिः । सोमो देवता । गावयो इन्द्रः ॥

ति॒स्रो वा॑च उ॒दो॒रते॑ गा॒वो मि॑मन्ति धे॒नवः॑ । ह॒रिरे॑ति क॒निक्र॑दत् ॥१॥

866. Kaṇvebhirḍhr̥ṣṇavā dhr̥ṣadvājam darsi sahasriṇam.
Piśaṅgarūpam maghavanvicarṣaṇe makṣū
gomantamīmahe.₃
(Cf. Rv VIII. 33.3; Av. XX. 52.3; 57.16)

Sūkta 13

867. Taraṇiritsiśāsati vājam purandhyā yujā.
Ā va indram puruhūtam name girā nemim taṣṭeva
sudruvam.₁
(Cf. S. 238; Rv VII. 32.20)
868. Na duṣṭutirdraviṇodeṣu śasyate na sredhantam
rayirnaśat.
Suśaktirin maghavam tubhyam māvate deṣṇam
yatpārye divi.₂
(Cf. Rv VII. 32.21)

Sūkta 14

869. Tisro vāca udirate gāvo mimanti dhenavaḥ.
Harireti kanikradat.₁
(Cf. S. 471; Rv IX. 33.4)

866. O resolute resplendent Lord, may you abundantly bestow upon our wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of splendid wealth of gold and matured wisdom..
867. Only an active man, who solemnly worships, acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the pliant metal ring round the wheel.
868. The careless person does not acquire wealth by his unbecoming chants. Wealth also does not come to one who obstructs the praises of others. O bounteous Lord, in you rests the authority of giving awards to one like me who gracefully sings, addressed to you the requisite hymns on appropriate occasions.
869. The priests utter the three sacred texts (the Ṛk, the Yajuṣ, and the Sāmans; of three forms of speech-poem, prose and lyrics); the milch kine low on being milked, while the green-tinted elixir flows with roaring sound (to the collecting vessel).

अभि ब्रह्मीरनुषत यद्दीर्घतस्य मातरः । मर्जयन्तीदिवः शिशुम् ॥२॥
 रायः समुद्रोऽध्वतुरोसन्धः सोम विश्वतः । आ पवस्व सहस्रिणः ॥३॥

(१५)

(१-३) वृषस्यास्य नाहो ययातिर्कपिः । सोमेन्द्री देवते । अग्निरुष्मन्तः ॥

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
 पवित्रवन्तो अक्षरं देवान्गच्छन्तु वो मदः ॥१॥
 इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
 वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः ॥२॥
 सहस्रधारः पवते समुद्रो वाचमीक्ष्यः ।
 सोमस्पती रयीणाः सखेन्द्रस्य दिवेदिवे ॥३॥

870. Abhi brahmīranūṣata yāvīrṛtasya mātaraḥ.
 Marjayanīrdivaḥ. śiśum.₂
 (Cf. Rv IX. 33.5)

871. Rāyaḥ samudrāmścaturo' smabhyaṁ soma viśvataḥ.
 Ā pavasa sahasrinaḥ.₃
 (Cf. Rv IX. 33.6)

Sūkta 15

872. Sūtāso madhumattamāḥ somā indrāya mandinaḥ.
 Pavitravanto akṣaram devān gacchantu vo madāḥ.₁
 (Cf. S. 547; Rv IX. 101.4; Av. XX. 137.4)

873. Indurindrāya pavata iti devāso abruvan.
 Vācaspatirmakhasyate viśvasyesāna ojaṣaḥ.₂
 (Cf. Rv 101.5; Av. XX. 137. 5)

874. Sahasradhūraḥ pavate samudro vācamīnkhyāḥ.
 Somaspatī rayīnām sakhendrasya divedive.₃
 (Cf. Rv IX. 101.6; Av. XX. 137.6)

870. While they purify and decorate the child of heaven (the elixir of divine love), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred.
871. From every side, from all the four quarters, O Lord of love and joy, pour upon us boons of riches. Please fulfil our aspirations, the thousand ones, from all sides.
872. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self, may you, O exhilarating elixir, proceed to other divine elements also.
873. O, our devout worshippers, say, "O divine elixir, flow forth for the aspirant, the resplendent Self", it is the lord of speech, sovereign of all by its might, and worthy of our adoration.
874. The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows today, day by day.

(११)

(१-१) दृषस्यास्याधिरसः पवित्रं कृषिः । ब्रह्मणस्पतिसोमो मेरते । वगती छन्दः ॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
 अतस्तनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत ॥१॥
 तपोप्पवित्रं विततं दिवस्पदेर्वन्तो अस्य तन्तवो व्यस्थिरन् ।
 अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा ॥२॥
 अरुरुचदुषसः पृश्निरग्रिये उक्षा मिमेति भुवनेषु वाजयुः ।
 मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

(१०)

(१-१) दृषस्यास्य काष्ठा सोमरिक्तेभिः । ममिरेवता । दध्मिच्छन्दः ॥

प्र म० हिष्टाया गायत क्रतामे वृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥१॥

Sūkta 16

875. Pavitram te vitatam brahmaṇaspate prabhurgātrāṇi
 paryeṣi viśvataḥ.
 Ataptatanūrna tadāmo aśnute śṛtāsa idvahantaḥ sam-
 tadāśata.₁
 (Cf. S. 535; Rv IX. 83.1)
876. Tapoṣpavitram vitatam divaspade'rcanto asya tantavo
 vyasthiran.
 Avantyasya pavitāramāśavo divaḥ pṛṣṭhamadhi
 rohanti tejasā.₂
 (Cf. Rv IX. 83.2)
877. Arūrucaduṣasaḥ pṛśniragriya ukṣā mimeti bhuvaneṣu
 vājayuḥ.
 Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro
 garbhamā dadhuḥ.₃
 (Cf. S. 596; Rv IX. 83.3)

Sūkta 17

878. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.
 Upastutāso agnaye.₁
 (Cf. S. 107; Rv VIII. 103.8)

875. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creations from all sides; you never get tired (i.e. become hot) in your work; your divine bliss is not obtainable to those who are raw and imperfectly instructed, unripened; only the mature ones, thoroughly baked, receive graces from you.
876. Your filter of the elixir that burns out all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of their filter are separated. The brilliant swift-flowing juice protects the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations.
877. The associate of dawn and the Sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect it supports the entire intelligentsia i.e. the elders, the beholders of men; it supports the germ of entire activity in the world.
878. O chanters, sing forth to the mighty adorable Lord, who is most bounteous, observant of truth and radiant with His refulgence.

आ व॑स॒ते म॑घवा॒ वी॒रव॑द्यशः॒ समि॑द्धो यु॒ष्मद्भु॑तः ।
कु॒विन्नो॑ अ॒स्य सु॑म॒तिर्भवी॑यस्य॒च्छा वा॑जेमि॒राग॑मत् ॥२॥

(१८)

(१-३) वृषस्यास्य काम्नापनो गोरूपवचनमिहासी । इन्द्रो देवता । उन्मिह इन्द्र ।

ते ते॑ म॒दं गृ॑णीम॒सि वृ॑ष॒णं पृ॑क्षु॒ सास॑हिम् ।
उ॒ लोक॑कृ॒तुम॑द्रिवो॒ हरि॑श्रियम् ॥१॥

येन॑ ज्योती॑ऽप्या॒यवे॑ म॒नवे॑ च वि॒वेदि॑थ ।
म॒न्दानो॑ अ॒स्य ब॑र्हिषो॒ वि र॑ज॒सि ॥२॥
तद॑द्या॒ चित्त॑ उ॒क्थि॑नो॒नु पृ॑वन्ति॒ पूर्व॑था ।
वृष॑प॒त्नीर॑पो॒ जया॑ दि॒वेदि॑वे ॥३॥

879. Ā vaṁsate maghavā vīravadyaśaḥ samiddho
dyumnyāhutaḥ.
Kuvinno asya sumatirbhavīyasyacchā
vājebhirāgamat.₂
(Cf. Rv VIII. 103.9)

Sūkta 18

880. Tam te madam grṇīmasi vṛṣaṇam pṛkṣu sāsaḥim.
U lokakṛtnumadrivo hariśriyam.
(Cf. Rv VIII. 15.4; Av. XX. 61.1)
881. Yena jyotīṁśyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.₂
(Cf. Rv VIII. 15.5; Av. XX. 61.2)
882. Tadadyā citta ukthino'nu śṭuvanti pūrvathā.
Vṛṣapatnīrapo jayā divedive.₁
(Cf. Rv VIII. 15.6; Av. XX. 61.3)

879. The Opulent, glorious and adorable Lord, the fire-divine, when worshipped and enkindled, pours forth on his devotees abundance of food, along with progeny. May his ever-fresh favour continually come to us with all kinds of strength.
880. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battles, the creator of the world, and the beautifier of the universe.
881. With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over the universe.
882. To this day, even the singers of hymns praise your might as ever. You protect the streams, full of waters.

(१९)

(१-४) सुवस्यास्य गिरासि तिरास्यिः । इन्द्रो देवता । भवतु पुं ।

श्रुधी हवे तिरास्यं इन्द्र यस्त्वा सपयति ।
 सुवीर्यस्य गोमतो रायस्पृधिं महाम् असि ॥१॥
 यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत् ।
 चिकित्तिन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥२॥
 तसुष्टु वामं यं गिरं इन्द्रमुक्थानि वारुधुः ।
 पुरुष्यस्य पौंस्यां सिपासन्तो वनामहे ॥३॥

॥ इति द्वितीया अष्टादशः ॥

Sūkta 19

883. Śrudhi havam tiraścyā indra yastvā saparyati.
 Suvīryasya gomato rāyaspūrdhi mahām asi.
 (Cf. S. 346; Rv VIII. 95.4)
884. Yasta indra navīyasīm giram mandrāmajījanat.
 Cikitvinmanasam dhiyam pratnāmṛtasya pipyuṣim.
 (Cf. Rv VIII. 95.5)
885. Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.
 Puruṇyasya pauṇsyā siṣāsanto vanāmahe.
 (Cf. Rv VIII. 95.6)

END

883. O Lord of resplendence, listen to the prayer of the one who faithfully serves you. Please satisfy him with wealth of kine and valiant offspring. You are really magnanimous.
884. O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn, — a hymn that springs from careful thought and which is full of sacred Truth and which is eternal.
885. Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers, we honour Him.

END

अथ द्वितीयः प्रपाठकः

(१)

(१-३) वृषस्यास्याङ्गिरसा बहूरा माया कपिण्या कपयः । सोमो देवता । वगती वन्दः ॥

प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन्पयसा धरीमणि ।
 प्रान्तरिक्षात्स्याविरिस्ते असृक्षत ये त्वा मृजन्त्यृषिपाण वेधसः ॥१॥
 उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः ।
 यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनी कलशेषु सीदति ॥२॥
 विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रमोष्टे सतः परि यन्ति केतवः ।
 व्यानशो पवसे सोम धर्मणा पतिविश्वस्य ध्रुवनस्य राजसि ॥३॥

Adhyāya V

Prapāṭhaka III — Ardha I

Khaṇḍa I

Sūkta I

886. Pra ta āśvinīḥ pavamāna dhenavo divyā asṛgran
 payasā dharīmaṇi.
 Prāntarikṣāt sthāvirīste asṛkṣata ye tvā mṛjantyrṣiṣāṇa
 vedhasaḥ.¹
 (Cf. Rv IX. 86.4)
887. Ubhaytaḥ pavamānasya raśmayo dhruvasya sataḥ pari
 yanti ketavaḥ.
 Yādī pavitre adhi mṛjyate hariḥ sattā ni yonau
 kalaśeṣu sīdati.²
 (Cf. Rv IX. 86.6)
888. Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣte sataḥ
 pari yanti ketavaḥ.
 Vyānaśī pavase soma dharmāṇā patirviśvasya
 bhuvanasya rājasi.³
 (Cf. Rv IX. 86.5)

Adhyāya V

886. O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the centre (of the vessel).
887. The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulates from both sides. It is finally allowed to repose in the pitchers.
888. O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions and as a lord of the whole world, you rule over everyone.

(२)

(१-३) पवमानास्वाहितोऽग्नीपुंसिनि । विश्वानरो देवता । गावशी इन्द्रः ।

पवमानो अजीजनदिविश्चित्रं न तन्यतुतम् । ज्योतिर्विश्वानरं बृहत् ॥१॥

पवमानं रसस्तव मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥२॥

पवमानस्य ते रसो दक्षो वि राजति द्युमान् । ज्योतिर्विश्च स्वर्दक्षे ॥३॥

(३)

(१-१) पवमानस्य गावो मेज्यातिविर्जतिः । सोम उक्तः सूर्यो देवता । गावशी इन्द्रः ।

प्र यद्गावो न भूर्णयस्त्वेषां अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥१॥

सुवितस्य वनामहेति सेतुं दुराय्यम् । साक्षाम दस्युमव्रतम् ॥२॥

Sūkta 2

889. Pavamāno ajījanaddivaścitraṁ na tanyutam.
Jyotirviśvānaram bṛhat.₁
(Cf. S. 484; Rv IX. 61.61)

890. Pavamāna rāsastava mado rājannaducchunaḥ.
Vi vāramavyamarṣati.₂
(Cf. Rv IX. 61.17)

891. Pavamānasya te raso dakṣo vi rājati dyumān.
Jyotirviśvaṁ swardṛṣe.₃
(Cf. Rv IX. 61.18)

Sūkta 3

892. Pra yad gāvo na bhūrṇayastveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇāmapa tvacam.₁
(Cf. S. 491; Rv IX. 41.1)

893. Suvitasya vanāmahe'ti setum durāyyam.
Sāhyāma dasyumavratam.₂
(Cf. Rv IX. 41.2)

889. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.
890. O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil.
891. O purified elixir, your juice as it collects, shines bright; it makes the prevailing universal light visible.
892. It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils.
893. We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to virtuous disciplines.

शृ॒ण्वे वृ॒ष्टे॒रिव॑ स्वनः॑ पव॑मानस्य शु॒ष्मिणः॑ । च॑रन्ति वि॒द्युतो॑ दि॒वि ॥३॥
 आ॑ पव॒स्व म॑हीमिषं गो॒मदि॒न्दो हि॑र॒ण्यवत् । अ॑श्व॒वत्सो॑म वी॒रव॑त् ॥४॥
 पव॒स्व वि॒श्वच॑र्षणं आ॑ म॒ही रो॑द॒सी पृ॒ण । उ॒षाः सूर्यो॑ नै॒रश्मि॑भिः ॥५॥
 परि॑ नः श॒र्मय॑न्त्या धा॒रया॑ सोम वि॒श्वतः॑ । सरा॑ रसे॒व वि॑ष्ट॒पम् ॥६॥

(४)

(1-९) षडृषस्यास्वाग्निरतो बृहन्मतिकेभिः । देवा इन्द्रश्च देवताः । गावपी बन्धः ॥

आ॑शु॒रपं॑ बृ॒हन्मते॑ परि॑ प्रि॒येण॑ धा॒म्नो । यत्र॑ दे॒वा इति॑ ब्रु॒वन् ॥१॥
 परि॑ष्कृ॒ष्वन्न॑निष्कृतं ज॒नाय॑ यात॑यन्निषः । वृ॒ष्टिं दि॒वः परि॑ स्रव ॥२॥

894. Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmīṇaḥ.
 Caranti vidyuto divi.³
 (Cf. Rv IX. 41.3)

895. Ā pavasva mahīmiṣam gomadindo hiraṇyavat.
 Aśvavat soma vīravat.⁴
 (Cf. Rv IX. 41.4)

896. Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
 Uśāh sūryo na raśmibhiḥ.⁵
 (Cf. Rv IX. 41.5)

897. Pari naḥ śarmayantyā dhārayā soma viśvataḥ.
 Sarā raseva viṣṭapam.⁶
 (Cf. Rv 41.6)

Sūkta 4

898. Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.
 Yatrā devā iti bruvaṇ.¹
 (Cf. Rv IX. 39.1)

899. Paṛiṣkṛṇvannaniṣkṛtam janāya yātayanniṣaḥ.
 Vṛṣṭim divaḥ pari srava.²
 (Cf. Rv IX. 39.2)

894. The sound of this effused and purified elixir is heard like that of rainfall and in its flashes, it is like the lightnings running across the sky.
895. When effused, the elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength), along with heroic progeny (sons and daughters).
896. Flow on, O all-beholding elixir, fill to the full the vast heaven and earth, as the sun fills space after the dawn with his beams.
897. Flow round us, O elixir of love-divine, on all sides in a bliss-bestowing stream like a river down a plateau.
898. O love-divine, most sublime in thoughts, flow swift in your lovely splendour, saying: "I go where the divine elements dwell."
899. Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from the celestial region.

अयं॑ स यो दि॒वस्प॑रि॒रगु॑यामा पवित्र॑ आ । सिन्धो॑रूर्मा व्यक्ष॑रत् ॥३॥
 सुत॑ एति पवित्र॑ आ त्विषि॑ दधानं औजसा । वि॒चक्षा॑णो विरोच॑येत् ॥४॥
 अ॒विवो॑सन्परा॒वतो॑ अयो अ॒वोव॑तः सुतः । इन्द्रा॑य सिच्यते मधु ॥५॥
 समीची॑ना अनु॒षत॑ हरि॒ हिन्व॑न्त्यद्रिभिः । इन्द्रु॑मिन्द्राव पीतये ॥६॥

(५)

(१-३) ह्यस्वास्थ शक्रिर्भुवर्गमद्विषां क्रविः । सोमो देवता । गायत्री छन्दः ॥

हि॒न्वन्ति॑ सू॒रमु॑स्यः स्व॒सारो॑ जामय॑स्पतिम् । म॒हामि॑न्दुं म॒होयु॑वः ॥१॥
 पव॑मान रुचा॒रुचा॑ दे॒व दे॒वेभ्यो॑ सुतः । वि॒श्वा व॑स॒न्या वि॒श ॥२॥

900. Ayaṁ sa yo divaspari raghuyāmā pavitra ā.
 Sindhorūrmā vyakṣarat.³
 (Cf. Rv IX. 39.4)

901. Suta eti pavitra ā tviṣim dadhāna ojasā.
 Vicakṣāṇo virocayan.⁴
 (Cf. Rv IX. 39.3)

902. Āvivāsan parāvato atho arvāvataḥ sutaḥ.
 Indrāya sicyate madhu.⁵
 (Cf. Rv IX. 39.5)

903. Samicīnā anūsata hariṁ hinvaṁtyardibhiḥ.
 Indumindrāya pītaye.⁶
 (Cf. Rv IX. 39.6)

Sūkta 5

904. Hinvanti sūramusrayaḥ svasāro jāmayaspatim
 Mahāmindum mahīyavaḥ.¹
 (Cf. Rv IX. 65.1)

905. Pavamāna rucārucā deva devebhyaḥ sutaḥ.
 Viśva vasūnyā viśa.²
 (Cf. Rv IX. 65.2)

900. Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves.
901. This elixir, when effused, enters the ultra-psychic filter with force, sending forth its light and beholding all illuminating things.
902. The effused elixir is meant for all divinities, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul.
903. In a group, they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice.
904. The glittering maidens, the (ten) sisters (fingers) of close birth, exude and express the honey-dripping elixir, their mighty Lord.
905. O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संयतम् ॥३॥

(१)

(१-३) वृषस्यास्यामेपः सुतम्भरः क्षत्रिः । समीचीनो देवते । अयती छन्दः ॥

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
धृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥१॥
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिप्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥२॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थं समिन्धते ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥३॥

906. Ā pavamāna suṣṭutim vṛṣṭim devebhyo duvaḥ.
Iṣe pavasva samyatam.₃
(Cf. Rv IX. 65.3)

Khaṇḍa III

Sūkta 6

907. Janasya gopā ajaniṣṭa jāgrviragnih sudakṣaḥ suvitāya navyase.

Ghṛtapratīko bṛhatā diviṣpṛśā dyumadvi bhāti
bharatebhyaḥ śuciḥ.₁

(Cf. Rv V. 11.1; Yv. XV. 27)

908. Tvāmagne āṅgirasō guhā
hitamanvavindañchiśriyāṇam vanevane.

Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ
sahasasputramaṅgiraḥ.₂

(Cf. Rv V. 11.6; Yv. XV. 28)

909. Yajñasya ketum prathamam purohitamagnim
narastrīṣadhasthe samindhate.

Indreṇa devaiḥ saratham sa barhiṣi sīdan ni hotā
yajathāya sukratuḥ.₃

(Cf. Rv V. 11.2)

906. O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties: pour a continual shower for our nourishment.
907. The glory of the powerful adorable Lord, the protector of man, ever-vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotees as if, touching lofty heavens and His glory shines brilliantly for the liberal benefactors.
908. O adorable Lord, earnest seekers discover your knowledge, which remains hidden, as if, a mystery, like flames taking refuge from wood to wood. Similar to the fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees accept you, O dearest Lord, as the source of strength.
909. Men, engaged in meditation, first kindle the glory of adorable Lord in all the three realms; — physical, vital, and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are canalized into one direction, as if, riding in one and the same car. He, the one engaged in meditation, sits in the comfortable posture for the transcendental concentration.

(७)

(१-३) वृषस्यास्य शीनयो हृन्ममः कविः । मित्रावरुणो ब्रूते । गाधमी ऋन् ।

अयं वा मित्रावरुणा सुतः सोमं ऋतावृधा । मेमेदिह श्रुतं हवस् ॥१॥
 राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आशाते ॥२॥
 ता सम्राजा घृतासुती आदित्या दानुनस्पती । सचेते अनवह्वरम् ॥३॥

(८)

(१-३) वृषस्यास्य पट्टणो गोतमः कविः । इन्द्रमित्रहृचन्द्रमसा देवता । गाधमी ऋन् ।

इन्द्रो दधौ अस्थभिरवृत्राप्यप्रतिष्कृतः । जघान नवतीर्नव ॥१॥
 इच्छन्श्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद्विदच्छयेणावति ॥२॥
 अत्राह गोरमन्वतं नाम त्वष्टुरपीच्यम् । इत्या चन्द्रमसो ग्रहे ॥३॥

Sūkta 7

910. Ayam vām mitrāvaruṇā sutah soma ṛtāvṛdhā.
 Mamedihā śrutaṁ havam.₁
 (Cf. Rv II. 41.4; Yv. 19)
911. Rājānāvanabhidruhā dhruve sadasyuttame.
 Sahasrasthūṇa āśāte.₂
 (Cf. Rv II. 41.5)
912. Tā samrājā ghr̥tāsutī ādityā danunaspatī.
 Sacete anavahvaram.₃
 (Cf. Rv II. 41.6)

Sūkta 8

913. Indro dadhico asthabhirvr̥ṇyapratīṣkutaḥ.
 Jaghāna navatīrṇava.₁
 (Cf. S. 179; Rv 84.13; Av. XX. 41.1)
914. Icchannaśvasya yacchiraḥ parvateṣvapāśritam.
 Tadvidaccharyāṇāvati.₂
 (Cf. Rv I. 84; Av. XX. 41.2)
915. Atrāha goramanvata nāma tvaṣṭurapīcyam.
 Itthā candramaso grhe.₃
 (Cf. S. 147; Rv I. 84.15; Av. XX. 41.3)

910. The offering is made to you, O instincts of affection and benevolence, cherishers of truth; please do come and enjoy the drink.
911. O both of you, the sovereigns; free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars.
912. Those two sovereigns (instincts of affection and benevolence), 'sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere.
913. The resplendent Self destroys ninety-times nine (innumerable) evils with the help of the rock-like firmness of devotees.
914. Searching for the source of vigour hidden within the mountains. He finds it among true seekers.

(९)

(१-३) वृषस्यास्य मन्त्राग्नी वेतिष्ठ कवि । इन्द्राग्नी देवते । मापमी कन्ः ॥

इ॒यं वा॒मस्य॑ मन्म॒न इन्द्रा॑ग्नी पू॒र्व्यस्तु॑तिः । अ॒भ्रादृ॑ष्टि॒रिवा॑जनि ॥१॥
 श्रृ॒णुत॑ ज॒रितु॑र्हवमिन्द्रा॒ग्नी वन॑तं गि॒रः । ई॒शाना॑ पिप्य॒त धि॑यः ॥२॥
 मा पा॑प॒त्वाय॑ नो नरेन्द्रा॒ग्नी माभि॑शास्तये । मा नो री॒रध॑त नि॒दे ॥३॥

(१०)

(१-३) वृषस्यास्यागस्त्यो इवप्युत कवि । मरुद्भ्यो देवते । मापमी कन्ः ॥

प॒वस्व॑ दक्ष॒साध॑नो दे॒वेभ्यः॑ पी॒तये॑ हरे । म॒रुद्भ्यो॑ वा॒यवे॑ मदः ॥१॥
 सं दे॒वैः शो॑भते धृ॒षा क॑विर्योना॒वधि॑ प्रियः । प॒वमा॑नो अ॒दाभ्यः॑ ॥२॥

Sūkta 9

916. Iyam vāmasya manmana indrāgnī pūrvyastutiḥ.
 Abhrādvrṣṭirivājani.
 (Cf. Rv VII. 94.1)
917. Śṛṇutam jariturhavamindrāgnī vanatam girāḥ.
 Īśānā pipyatam dhiyaḥ.
 (Cf. Rv VII. 94.2)
918. Mā pāpatvāya no narendrāgnī mābhiśastaye.
 Mā no rīradhatam nide.
 (Cf. Rv VII. 94.3)

Khaṇḍa IV

Sūkta 10

919. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
 Marudbhyo vāyave madaḥ.
 (Cf. S. 474; Rv IX. 25.1)
920. Sam devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ.
 Pavamāno adābhyaḥ.
 (Cf. Rv IX. 25.3)

915. Then, verily, they recognized the Mystic Name of Creator's (*tvastuḥ*) guiding rudder (*gauḥ*) in the mansion (*grha*) of Moon.
916. The special praise, O Lord of resplendence and fire-divine (*indrāgnī*), proceeds copiously from one, your worshipper as rain from clouds.
917. Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lord, may you give him success in his intellectual pursuits.
918. O Lord of resplendence and fire-divine (*indra-agni*), may the leader of people, subject us not to sinfulness, neither to torture, nor to a reviler.
919. O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds.
920. The ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home.

पवमान धिया हितौ३भि योनिं कनिक्रदत् । धर्मणा वायुमारुहः ॥३॥

(११)

(१-२) वृषस्यास्य एतत्तव कर्षण । सोमवृषी देवते । इत्युक्ता ।

तवाह५ सोम रारण सस्य इन्दो दिवेदिवे ।

पुरुषि बभ्रो नि चरन्ति मामन परिधौ५ रति ता५इहि ॥१॥

तवाह नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि ।

घृणा तपन्तमति सूर्य परः शकुना इव पतिम ॥२॥

(१२)

(१-२) वृषस्यास्य इत्युक्तो इत्यन्तिकर्षि । सोमेन्द्रो देवते । कर्षणा इत्युक्ता ।

पुनानो अकर्मिदाभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥१॥

आ योनिमरुणो रुहद्गमदिन्द्रो वृषा सुतम् । ध्रुवे सदसि सीदतु ॥२॥

921. Pavamāna dhiyā hito' bhi yonim kanikradat.
Dharmanā vāyumāruhaḥ.
(Cf. Rv IX. 25.2)

Sūkta 11

922. Tavāham soma rāraṇa sakhya indo divedive.
Purūṇi babhro ni caranti māmava paridhīm rati tām
ihī.
(Cf. S. 516; Rv IX. 107.19)

923. Tavāham naktamuta soma te divā duhāno babhra
ūdhani.
Ghṛṇā tapantamati sūryam paraḥ śakunā iva paptima.
(Cf. Rv IX. 107.20)

Sūkta 12

924. Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipram dhītibhiḥ.
(Cf. S. 488; Rv IX. 40.1)

925. Ā yonimarūṇo ruhadgamadindro vṛṣā sutam.
Dhruve sadasī sīdatu.
(Cf. Rv IX. 40.2)

921. O purifying ambrosia, suitably placed by sacred rites, may you roaringly enter the receiving pot, and come in contact with the wind by your natural rights.
922. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me, O bright elixir, please overcome them who surround me and tease.
923. I am delighted in your presence, O tawny-coloured elixir, day and night. For the sake of your friendship, may we soar high like birds far beyond the sun, refulgent with your glow.
924. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.
925. The refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent Self and stays there with permanence in the super-psychic abode.

नू नो रयि महामिन्दोऽसमभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

(११)

(१-१) ह्यस्मात्स वैश्वतो वसिष्ठ इति । इन्द्रो देवता । पिबद् इन्द्र ।

पिबा सोममिन्द्र मदन्तु त्वा यं ते सुषाव हर्षश्चाद्रिः ।

सोतुर्बाहुभ्यां सुयतो नार्व ॥१॥

यस्ते मदो युज्यश्चास्तु येन वृत्राणि हर्यश्च हंसि ।

स त्वामिन्द्र प्रभूवसो ममत्तु ॥२॥

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।

इमा ब्रह्म सधमादे जुषस्व ॥३॥

926. Nū no rayim mahāmindo'smabhyam soma viśvataḥ.
 Ā pavasva sahasriṇam.₃
 (Cf. Rv IX. 40.3)

Khaṇḍa V

Sūkta 13

927. Pibā somamindra mandatu tvā yam te suṣāva
 haryaśvādrīḥ.
 Soturbāhubhyām suyato nārvā.₁
 (Cf. S. 398; Rv VII. 22.1; Av. XX. 117.1)
928. Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva
 haṁsi.
 Sa tvāmindra prabhūvaso mamattu.₂
 (Cf. Rv VII. 22.2; Av. XX. 117.2)
929. Bodhā su me maghavan vācamemām yam te vasiṣṭho
 arcati praśastim.
 Imā brahma sadhamāde juṣasva.₃
 (Cf. Rv VII. 22.3; Av. XX. 117.3)

926. O Lord of purity and love-divine, quickly pour upon us from all quarters vast and thousand-fold treasures.
927. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the (pressing) stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.
928. O resplendent Lord, the master of vital powers, O the one abounding in riches, may the exhilarating nectar which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you.
929. Mark closely, O bounteous, the words I utter; the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship.

(१४)

(१-३) वृषस्यास्य कस्त्यो रेम कणि । इन्द्रो देवता । (१) वृषस्या
जतिवृत्तिः, (१-३) द्वितीयवृत्तिवृत्तिः इतिवृत्तिः कस्त्यो ॥

वि॒श्वाः पृ॒त॒ना अ॒भि॒मू॒त॒रं न॒रः स॒जु॒स्त॒त॒सु॒रि॒न्द्रं ज॒ज॒नु॒श्च रा॒ज॒से ।
क॒त्वे व॒रे स्त॒म॒न्या॒सु॒री॒मु॒तो॒ग्र॒मो॒जि॒ष्ठं त॒र॒से त॒र॒स्वि॒न॒म् ॥१॥

ने॒मि न॑म॒न्ति च॑क्ष॒सा मे॒घं वि॒प्रां अ॒भि॒स्व॒रे ।
सु॒दी॒त॒यो वो अ॒द्रु॒हो॒पि क॑र्णे त॒र॒स्वि॒नः स॒मृ॒क्क॒मिः ॥२॥
स॒मु रे॒भ्रा॒सो अ॒स्व॒र॒न्नि॒न्द्रं सो॒म॒स्य पी॒तये॑ ।
स्वः॒प॒ति॒र्य॒दी वृ॑धे॒ घृ॒त॒व॒तो ह्यो॒ज॒सा स॒मृ॒ति॒भिः ॥३॥

(१५)

(१-३) वृषस्यास्य कस्त्यो वृषस्या कणि । इन्द्रो देवता । विप्रावृत्तिः कस्त्यो ॥

यो रा॒जा च॑र्प॒णी॒नो या॒ता र॑थे॒भि॒र॒घ्नि॒गुः ।
वि॒श्वा॒सो त॒रु॒ता पृ॒त॒ना॒नो ज्ये॑ष्ठं यो वृ॒त्र॒हा गृ॑णे ॥१॥

Sūkta 14

930. Viśvāḥ pṛtanā abhibhūtaram naraḥ
sajūstataksurindram jajanuśca rājase.
Kratve vare sthemanyāmurimutogramojiṣṭham
tarasam tarasvinam.
(Cf. S. 370; Rv VIII. 97.10; Av. XX. 54.1)

931. Nemin namaṣṭi cakṣasā meṣam viprā abhisvare.
Sudītayo vo adruho'pi karṇe tarasvinaḥ
samṛkvabhiḥ.
(Cf. Rv VIII. 97.12; Av. XX. 54.3)

932. Samu rebhāso asvarannindram somasya pītaye.
Svāpatiryaḍi vṛdhe dhṛtavrato hyojaśa samūtibhiḥ.
(Cf. Rv VIII. 97.11; Av. XX. 54.2)

Sūkta 15

933. Yo rājā carṣaṇīnām yātā rathebbhiradhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā
gṛṇe.
(Cf. S. 273; Rv VIII. 70.1; Av. XX. 92.16; 105.4)

930. The assembled priests have roused the resplendent, the leader, the conquerer in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of all evil spirits, the terrible, the most powerful, the stalwart and the furious.
931. At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in His ear your hymns.
932. The spiritually realized sages, in one voice, praise the resplendent that He may accept loving devotion. He is the lord of light, as well as of strength. He is observant of pious laws which enhance. His strength and His protecting capacity.
933. I praise the pre-eminent Lord of resplendence, who is the sovereign ruler of mankind, who moves on his cosmic chariots unrestrained, the vanquisher of all adversities and the destroyer of evils.

इन्द्रं तं शुम्भं पुरुहन्मन्नवसे यस्य द्विता विधत्तरी ।
हस्तेन वज्रः प्रति धायि दर्शतो महो देवो न सूर्यः ॥२॥

(११)

(१-१) इन्द्राय वज्रं हस्तरोजितो देवो वा कनिः । लोमो देवता । गायत्री छन्दः ॥

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः । स्वानैर्याति कविक्रतुः ॥१॥
स सुनुर्मतानां शुचिर्जातो जाते अरोचयत् । महान्महि क्रतावृषा ॥२॥
प्रप्र क्षयाय पन्यसे जानाय जुष्टो अद्रुहः । वीत्यषं पनिष्टये ॥३॥

934. Indram tañ śumbha puruhanmannavase yasya dvitā vidharttari.
Hastena vajraḥ prati dhāyi darśato mahān devo na sūryaḥ.₂
(Cf. Rv. VIII. 70.2; Av. XX. 92.17; 105.5)

Khaṇḍa VI

Sūkta 16

935. Pari priyā divaḥ kavirvayāṁsi naptiyorhitāḥ.
Svānairyāti kravikratuḥ.₁
(Cf. S. 476; Rv IX. 9.1)
936. Sa sūnurmātānā śucirjāto jāte arocayat.
Mahānmahī r̥tāvṛdhā.₂
(Cf. Rv IX. 9.3)
937. Prapra kṣayāya panyase janāya juṣṭo adruhaḥ.
Vityarṣa paniṣṭaye.₃
(Cf. Rv IX. 9.2)

934. Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for granting protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the Sun in heaven.
935. Not only with wisdom, you also work with your penetrating insight; you are rightly placed at the source where the elixir-pressing takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven
936. The mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and augments of eternal truths.
937. (O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you.

(१७)

(१-१) दध्नस्तस्य सविर्दधि । सोमो देवता । अमृतम् ।

त्व॑ ऽष्टा॑ङ्गं दै॒व्यं प॑व॒मानं ज॑नि॒मानि शु॑म॒त्तमः । अ॑मृत॒त्वाय॑ घोष॒यन् ॥१॥

येना॑ नव॒ग्वं द॑ध्य॒ङ्गुपो॑रु॒ति येन॑ वि॒प्रास॑ जा॒पिरे ।

दे॒वाना॑ सु॒म्ने अ॑मृत॒स्य चा॑रु॒णो येन॑ श्र॒वा॑ ऽस्या॒शत॑ ॥२॥

(१८)

(१-१) दध्नस्तस्य सविर्दधि । सोमो देवता । अमृतम् ।

सोमः॑ पु॒नानं॑ ऊ॒र्मिणा॑व्यं वा॒रं वि॑ धाव॒ति ।

अ॒ग्रे वा॑चः प॒वमानः॑ क॒निक॑रदत् ॥१॥

धी॒र्मिर्मृ॑जन्ति वा॒जिनं॑ वने॒ क्री॑दन्त॒मत्य॑विम् ।

अ॒भि त्रि॑पृ॒ष्ठं म॑तयः स॒मस्वर॑न् ॥२॥

Sūkta 17

938. Tvaṁ hyāṅga daivya pavamāna janimāni
dyumattamaḥ.

Amṛtatvāya ghoṣayan. 1

(Cf. S. 583; Rv IX. 108.3)

939. Yenā navagvā dadhyāṅgaporūte yena viprāsa āpire.
Devānām sumne amṛtasya cāruṇo yena
śravāṅsyāśata. 2

(Cf. Rv IX. 108.4)

Sūkta 18

940. Somaḥ punāna ūrmiṇāvyam vāram vi dhāvati.

Agre vācaḥ pavamānaḥ kanikradat. 1

(Cf. S. 572; Rv IX. 106.10)

941. Dhībhirmrjanti vājinam vane kṛīḍantamatyavim.

Abhi tripṛṣṭham matayaḥ samasvaran. 2

(Cf. Rv IX. 106.11)

938. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.
939. Through you, the most realized sages, the offerers of the nine-days rites, have been opening the door of the cave. Again through you, the seers recover the lost cows, i.e. the wisdom. Through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water.
940. The spiritual elixir, while filtered in a stream through the fleecy filter, roars aloud, while the hymns are being chanted.
941. With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, mid-space and the earth; and in the body complex, in the physical, mental and spiritual regions).

अ॒स॒र्जि क॒ला॒शाम् अ॒भि मी॒ध्वान्त॑सि॒र्तिर्न वा॒जयुः॑ ।
पु॒ना॒नो वाचं॑ ज॒नय॑न्नसिष्यदत् ॥३॥

(१९)

(१-३) उपस्थास्य देवोदासिः कर्त्तव्यं कृतिः । सोमस्यो देवते । मिथुन् उच्यते ॥

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताभेजनिता सूर्यस्य जनितेन्द्रस्य जनिता विष्णोः ॥१॥
ब्रह्मा देवानां पदवीः कवीनामृषिविप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणां स्वधितिव्रतानां सोमः पवित्रमत्येति रेभन् ॥२॥
प्रावीविपद्वाचं ऊर्मिं न सिन्धुगिरं स्तोमान्पवमानो मनीषाः ।
अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन् ॥३॥

942. Asarji kalaśām abhi mīḍhvāntsptirna vājayuḥ.
Punāno vācam janayannasiṣyadat.₃
(Cf. Rv IX. 106-12)

Sūkta 19

943. Somah pavate janitā matinām janitā divo janitā
pṛthivyāḥ.
Janitāgnerjanitā sūryasya janitendrasya janitota
viṣṇoḥ.₁
(Cf. S. 527; Rv IX. 96.5)

944. Brahmā devānām padaviḥ kavīnāmṛṣirviprāṇām
mahiṣo mṛgāṇām.
Śyeno grdhraṇām svadhitirvanānām somah
pavitramatyeti rebhan.₂
(Cf. Rv IX. 96.6)

945. Prāvīvipadvāca ūrmimna sindhurgira stomān
pavamāno maṇiśāḥ.
Antah paśyan vṛjanemāvarāṇyā tiṣṭhati vṛṣabho goṣu
jānan.₃
(Cf. Rv IX. 96.7)

942. For nourishing (the worshipper), it has been set free into the receptacles, like an impetuous courser in battle. While filtered, it raises a cry and flows (in the vessels).
943. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the Sun, the generator of lightning, and the generator of the omnipresent life-force. May this divine elixir flow forth.
944. The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, a foremost guide among the sages, a seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons.
945. The purified elixir, like a river, stirs the wave of sound (i.e. it evokes one for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers.

(१०)

(१-१) वृषस्यास्य मार्गः प्रयोगो धार्द्वस्त्योऽग्निं वाचको वा ऋषिः । मन्त्रित्वेयता । विपद्गमयी इत्यम् ।

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्रे सहस्वते ॥१॥

अयं यथा न आभुवत्त्वष्टा रूपेव तदया । अस्य क्रत्वा यज्ञस्वतः ॥२॥

अयं विश्वा अभि श्रियोभिर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥३॥

(११)

(१-१) वृषस्यास्य पद्गमो गौतम ऋषिः । इन्द्रो देवता । मनुष्य इत्यम् ।

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् । शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥१॥

न किं द्रघीतरो हरो यदिन्द्र यच्छसे । न किं द्वाणु मज्मता न किः स्वश्च आनदो ॥२॥

Khaṇḍa VII

Sūkta 20

946. Agnim vo vṛdhantamadhvarāṇām purutamam.

Acchā naptre sahasvate.₁

(Cf. S. 21; Rv VIII. 102.8)

947. Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.

Asya kratvā yaśasvataḥ.₂

(Cf. Rv VIII. 102.8)

948. Ayam Viśvā abhi śriyo'gnirdeveṣu patyate.

Ā vājairupa no gamat.₃

(Cf. Rv VIII. 102.9)

Sūkta 21

949. Imamindra sutam piba jyeṣṭhamamartyam madam.

Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.₁

(Cf. S. 344; Rv I. 84.4)

950. Na kiṣṭvadrathītaro harī yadindra yacchase.

Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.₂

(Cf. Rv I. 84.6)

946. At our solemn rite, free from violence, I call to the fire-divine — the one wide-spreading, most abundant and mighty, for obtaining courageous (sons and) grandsons (brave progeny).
947. May He stand by us as a creator, and through His power, may He shape us into exemplary model and may we find glory through His art.
948. The fire-divine is supreme, surpassing the glory of Nature's other bounties. May he come to us with abundance of food.
949. O resplendent Self, Please accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been since long flowing for you here at the sacred place of holy worship.
950. O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in strength (none with horses), howsoever good and trained.

इन्द्राय नूनमर्चतोक्त्यानि च ब्रवीतन । सुता अमत्सुरिन्दवो ज्येष्ठे नमस्यतां सहः ॥३॥

(११)

(१-१) वृषस्यास्य शातयो गौरिषीतिर्कफि । इन्द्रो देवता । स्वप्रागुक्तं ॥

इन्द्र जुषस्व प्रवहा याहि शूर हरिह । पिबा सुतस्य मतिर्न मधोभक्तान्भारुमेदाय ॥१॥

इन्द्र जठरे नव्यं न पृणस्व मधोदिवो न ।

अस्य सुतस्य स्वां नोप त्वा मदाः सुवाचो अस्थुः ॥२॥

इन्द्रस्तुराषाष्मिन्मित्रो न जघान वृत्रं यतिर्न ।

बिभेद वलं मृगुर्न ससाहे शत्रून्मेदे सोमस्य ॥३॥

॥ इति उत्तरार्चक अन्तेऽर्चः ॥

951. Indrāya nūnamarcatokthāni ca bravītana.
Sutā amatsurindavo jyeṣṭham namasyatā sahaḥ.³
(Cf. Rv I. 84.5)

Sūkta 22

952. Indra juṣasva pra vahā vāhi śūra hariha.
Pibā suta matirna madhoścakānaścārumadāya.¹
(Cf. Av. I. 5.1)
953. Indra jaṭharam navyam na pṛṇasva madhordivo na.
Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.²
(Cf. Av. II. 5.2)
954. Indrasturāṣāṇmitro na jaghāna vṛtram yatirna.
Bibheda valam bhr̥gurna sasāhe śatrūn made
somasya.³
(Cf. Av. II. 5.3)

Here ends Tṛtīya Prapāthakaḥ, Prathama'rdhaḥ.
Here ends Prapāthaka III, Ardha I and also Adhyāya V

951. May we, without delay, sing glory to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him; may you pay reverence to His supreme strength.
952. O resplendent self, possessor of cosmic potential and kinetic vitalities (or centripetal and centrifugal forces) may you be pleased to come here, accept our homage and adorations, and carry them away. O you, the resplendent and exhilarating God, please drink of the expressed elixir, pleasant as honey to the self and exhilarating to the senses.
953. O resplendent Lord, may you fill to your full capacity the belly anew with the effused elixir of our devotion, sweet as if distilled from the ethereal regions. Let the heavenly exhilarating, pleasant-sounding elixir find an acceptance from you.
954. The resplendent Self, like a brave friend, advances to the front of the battle, and is always successful in slaying the dark forces of nescience. He, like a hero, hews down the hosts of devils and wicked ones and as a protector, is able to subdue our foes, having enjoyed our elixir of love and affections.

मन एवीवत्स द्वितीयोऽङ्कः

(१)

(१-१) एवत्सव्य धामिषा मन्त्रिणः कृतवाः । सोमो देवता । धामिणी इन्द्रः ॥

गोवि॑त्प॒वस्व॑ वसु॑वि॒द्धिर॑ण्यवि॒द्रेतो॑षा इ॒न्द्रो भु॑वने॒ष्वपि॑तः ।
 त्वं॑ सु॒वीरो॑ असि सोम विश्व॑वित्तं त्वा नर॑ उप॒ गिरे॑म आ॒सते ॥१॥
 त्वं नृ॒चक्षो॑ असि सोम विश्व॑तः प॒वमान॑ वृ॒षम॑ ता वि धा॒वसि॑ ।
 स नः॑ प॒वस्व वसु॑म॒द्धिर॑ण्यव॒द्वयं॑ स्याम॒ भुवने॑षु जी॒वसे ॥२॥
 ई॒शान॑ इ॒मा भु॑वनानि ई॒यसे॑ यु॒जान॑ इ॒न्द्रो ह॑रि॒तः सु॑प॒र्यः ।
 तास्ते॑ क्षरन्तु॒ मधु॑म॒दृतं॑ प॒यस्त॑व व्र॒ते सोम॑ तिष्ठन्तु॒ कृष्ट॑यः ॥३॥

Adhyāya VI

Prapañhaka III — Ardha II

Khaṇḍa I

Sūkta 1

955. Govitpavasva vasuviddhiranyavidretodhā indo
 bhuvaneṣvarpitaḥ.
 Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema
 āsate.₁
 (Cf. Rv IX. 86.39)
956. Tvam nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā
 vi dhāvasi.
 Sa naḥ pavasva vasumaddhiranyavadvayaṁ syāma
 bhuvaneṣu jīvase.₂
 (Cf. Rv IX. 86.36)
957. Īśāna imā bhuvanāni īyase yujāna indo haritaḥ
 suparṇyaḥ.
 Tāste kṣarantu madhumad ghṛtam payastava vrata
 soma tiṣṭhantu kṛṣṭayaḥ.₃
 (Cf. Rv IX. 86.37)

Adhyāya VI

955. O divine elixir, the winner of cattle, wealth and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises.
956. O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters; may you pour forth wealth upon us, comprising various treasures and gold; may we have strength to live long in these worlds.
957. O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree.

(१)

(१-१) पवस्वात्य गारीषा कल्पय क्रनि । सोमो देवता । गायत्री छन्दः ॥

पवमानस्य विश्ववित्ते ते सर्गा अक्षत । सूर्यस्येव न रश्मयः ॥१॥

केतुं कृष्व दिवस्परी विश्वा रूपाभ्यर्षसि । समुद्रः सोम पिवसे ॥२॥

जहानो वाचमिष्यसि पवमान विधर्मणि । क्रन्द देवो न सूर्यः ॥३॥

(१)

(१-२) सार्वस्वात्य कश्चसोऽसितो देवदो वा क्रनि । सोम भाप इन्द्रश्च देवता । गायत्री छन्दः ॥

प्र सोमासो अधन्विषुः पवमानास इन्द्रवः । श्रीणानां अप्सु धृजते ॥१॥

अभि गावो अधन्विषुरापो न प्रवतो यतोः । पुनानां इन्द्रमाशत ॥२॥

Sūkta 2

958. Pavamānasya viśvavit pra te sargā asṛkṣata.
Sūryasyeva na raśmayah.₁
(Cf. Rv IX. 64.7)

959. Ketum kṛṇvan divaspari viśvā rūpābhyarṣasi.
Samudraḥ soma pinvase.₂
(Cf. Rv IX. 64.8)

960. Jajñāvo vācamīṣyasya pavamāna vidharmaṇi.
Krandan devo na sūryah.₃
(Cf. Rv IX. 64.9)

Sūkta 3

961. Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
Śrīṇānā apsu vṛñjate.₁
(Cf. Rv IX. 24.1)

962. Abhi gāvo adhanviṣurāpo na pravatā yaṭiḥ.
Punānā indramāśata.₂
(Cf. Rv IX. 24.2)

958. O all-beholding Lord of elixir, the streams of your divine sap are being constantly purified and are ever sent forth like the rays of the Sun.
959. O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven and distils from all sides in numerous rich forms (raining from firmament all types of blessings on us).
960. O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; and like the bright radiant Sun, it moves through the supporting filters (or the receptacles).
961. The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds.
962. The flowing juices of ambrosia, rush like waters, flowing down a declivity; filtered and purified they proceed to the resplendent Self.

प्र पवमान धन्वसि सोमेन्द्राय मादनः । नृभिर्यतो वि नीयसे ॥३॥
 इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे । अरमिन्द्रस्य धाम्ने ॥४॥
 त्वं सोम नृमादनः पवस्व चरणीधृतिः । सस्रियो अनुमाद्यः ॥५॥
 पवस्व वृत्रहन्तम उक्थेभिरनुमाद्यः । शुचिः पावको अद्भुतः ॥६॥
 शुचिः पावक उच्यते सोमः सुतः स मधुमान् । देवाविरघशंसहो ॥७॥

(४)

(१-७) सप्तर्षेऽस्यास्य कास्यपोऽसितो देवज्ञो वा कपिः । सोमो देवता । पापभी हन्ता ॥

प्र कविर्देववितयेव्या वारेभिरव्यत । साहान्विभ्रा अभि स्पृधः ॥१॥

963. Pra pavamāna dhanvasi somendrāya mādanaḥ.
 Nṛbhiryato vi nīyase.₃
 (Cf. Rv IX. 24.3)
964. Indo yadadribhiḥ sutah pavitram paridīyase.
 Armindrasya dhāmne.₄
 (Cf. Rv IX. 24.5)
965. Tavaṁ soma nṛmādanaḥ pavasva carṣaṇīdhṛtiḥ.
 Sasniryp anumādyah.₅
 (Cf. Rv IX. 24.4)
966. Pavasva vṛtrahantam a ukthebhiranumādyah.
 Śuciḥ pāvako adbhutaḥ.₆
 (Cf. Rv IX. 24.6)
967. Śuciḥ pāvaka ucyate somaḥ sutah sa madhuṁan.
 Devāvīraghaśaṁsahā.₇
 (Cf. Rv IX. 24.7)

Khaṇḍa II

Sūkta 4

968. Pra kaviddevavītayevyā vārebhiravyata.
 Sāhvāniśvā abhi sprdhaḥ.₁
 (Cf. Rv IX. 20.1)

963. O filtrable ambrosia, you proceed to the resplendent Self for His enjoyment. By the priests, you have been prepared and conveyed by them (to the Self).
964. O nectar, when you are effused by crushing under stones, you, verily, hasten to the ultra-psychic sieve; you are pure and worthy of acceptance (of enjoyment) by the resplendent Self.
965. O ambrosia of divine love, you provide exhilaration to men; may you flow back to the resplendent Self (or the soul) is the conqueror of all our adversaries. You (O elixir) are pure and worthy of adoration.
966. Flow on, the best destroyer of evils to be propitiated by praises. Verily, you are pure, purifying and wonderful.
967. The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier; — in fact, the gratifier of the enlightened persons and destroyer of the wicked.
968. The ambrosia passes through the texture of the ultra-psychic fleecy- sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries.

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वेति । पवमानः सहस्रिणम् ॥२॥
 परि विश्वानि चेतसा मृज्यसे पवसे मती । स नः सोम श्रवो विदः ॥३॥
 अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवँ रयिम् । इषँ स्तोतृभ्य आ भर ॥४॥
 त्वँ राजेव सुव्रतो गिरः सोमाविवेशिय । पुनानो वाहे अद्भुत ॥५॥
 स वह्निरप्सु दुष्टरो मृज्यमानो गमस्त्योः । सोमश्चमूषु सीदति ॥६॥
 क्रीडुर्मखो न मँहयुः पवित्रँ सोम गच्छसि । दधेत्स्तोत्रं सुवीर्यम् ॥७॥

969. Sa hi śmā jaritṛbhya ā vājam gomantaminvati.
 Pavamānaḥ sahasriṇam.₂
 (Cf. Rv IX. 20.2)
970. Pari viśvāni cetasā mṛjyase pavase matī.
 Sa naḥ soma śravo vidah.₃
 (Cf. Rv IX. 20.3)
971. Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim.
 Iṣaṁ stotṛbhya ā bhara.₄
 (Cf. Rv IX. 20.4)
972. Tvam rājeva suvrato giraḥ somāviveśitha.
 Punāno vahne adbhuta.₅
 (Cf. Rv IX. 20.5)
973. Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.
 Somaścamūṣu sīdati.₆
 (Cf. Rv IX. 20.6)
974. Kṛīḍurmakho na maṁhayuḥ pavitram soma gacchasi
 Dadhatstotre suvīryam.₇
 (Cf. Rv IX. 20.7)

969. Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food.
970. You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance.
971. Bestow upon us great glory; grant durable riches to those who are rich and prosperous, please bring food in plenty to your praisers.
972. O elixir of divine bliss, the purified and the one pledged to perform noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king.
973. O nectar of divine bliss, the bearer of oblations, you abide in the vapours of firmament; you are difficult to be surpassed by any one; we cleanse you with our hands. May you repose in the receptacles of our hearts.
974. O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give vigour to him who praises you.

(५)

(१-४) यवस्यास्य मांसयोऽवस्थात् क्रमि । सोमो देवता । गावमी उन्म ।

यव॑यव॑ नो॑ अ॒न्ध॑सा पु॒ष्टपु॑ष्टं परि॑ स्रव । वि॒श्वा च॑ सोम॑ सोम॑गा ॥१॥
 इ॒न्दो यथा॑ तव॑ स्तवो॑ यथा॑ ते जा॒तम॑न्ध॒सः । नि॒ ब॒र्हिषि॑ प्रि॒ये स॑दः ॥२॥
 उ॒त नो॑ गो॒विद॑श्च॒वित्प॑वस्व सोम॑ान्ध॒सा । म॒क्षु॒तेम॑भि॒रह॑मिः ॥३॥
 यो जि॑नाति॒ न जी॑यते॒ हन्ति॑ शत्रु॑मभीत्य॑ । स॒ पव॑स्व स॒हस्र॑जित् ॥४॥

(५)

(१-४) यवस्यास्य मार्गयो धमन्त्रिर्क्रमि । सोमेन्द्रो देवते । गावमी उन्म ।

या॒स्ते धा॑रा मधु॑श्चु॒तोऽग्र॑मिन्द॒ ऊ॒तये॑ । ता॒मिः प॑वित्र॑मा॒सदः॑ ॥१॥

Sūkta 5

975. Yavamyavam no andhasā puṣṭampuṣṭam pari srava.
 Viśvā ca soma saubhagā.
 (Cf. Rv IX. 55.1)
976. Indo yathā tava stavo yathā te jātamandhasaḥ.
 Ni barhiṣi priya sadaḥ.
 (Cf. Rv IX. 55.2)
977. Uta no govidaśvavitpavasva somāndhasā.
 Makṣūṭamebhirahabhiḥ.
 (Cf. Rv IX. 55.3)
978. Yo jināti na jīyate hanti śatrumabhītya.
 Sa pavasva sahasrajit.
 (Cf. Rv IX. 55.4)

Sūkta 6

979. Yāste dhārā madhuścutosrgraminda ūtaye.
 Tābhiḥ pavitramāsadaḥ.
 (Cf. Rv IX. 62.7)

975. O elixir of divine love, may you flow forth with your juices of all kinds of food-grains for every sort of nourishment and with all felicities.
976. O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts.
977. O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly with such rapidity.
978. Flow forth, O conqueror of thousands, flow as one who ever conquers and is never conquered, and who attacks with dreadful weapon and destroys evils.
979. Settle down, O elixir of divine love on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection.

सो अर्षेन्द्राय पीतये तिरो वारोप्यव्यया । सीदेन्नृतस्य योनिमा ॥२॥
त्वꣳ सोम परि स्रवे स्वादिष्ठो अङ्गिरोभ्यः । वरिवोविद्धतं पयः ॥३॥

(७)

(१-३) वृषस्यास्य वेताभ्योऽस्य क्रतिः । अम्युपसौ देवते । वगती छन्दः ।

तव श्रियो वार्यस्येव विद्युतोमेक्षिकित्र उपसोमिवेतयः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमांसनि ॥१॥
वातोपजृत इषितो वशाꣳ अनु तृषु यदन्ना वैविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्योꣳ यथा पृथक्शर्वाꣳस्यमे अजरस्य धक्षतः ॥२॥

980. So arṣendrāya pītaye tiro vārāpyavyayā.
Sīdannṛtasya yonimā.₂
(Cf. Rv IX. 62.8)

981. Tvam soma pari srava svādiṣṭho aṅgirobhyaḥ.
Varivoviddhṛtam payah.₃
(Cf. Rv IX. 62.9)

Khaṇḍa III

Sūkta 7

982. Tava śriyo varṣyasyeva vidyutogneścikitra
uśasāmivetayaḥ.
Yadoṣadhirabhisṛṣṭo vanāni ca pari svayam cinuṣe
annamāsani.₁
(Cf. Rv X. 91.5)

983. Vātopajūta iṣito vaśāṁ anu tṛṣu yadannā
veviṣadvitiṣṭhase.
Ā te yatante rathyo yathā pṛthakśardhāṁsyagne
ajarasya dhakṣataḥ.₂
(Cf. Rv X. 91.7)

980. Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent Self.
981. O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians, the *angirās*.
982. Your glories, O fire-divine, are like the lightning from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth, i.e. for your flames.
983. When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking; you possess imperishable energies, O fire-divine, the devourer. You rush forth on every side like men driving chariots.

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतं मतम् ।
त्वामर्भस्य हविषः समानमित्त्वां महो वृणते नान्यं त्वत् ॥३॥

(८)

(१-३) दधस्यास्यामेव दधकिर्त्तयि । मित्रावर्भो देवते । गावयी छन्दाः ॥

पुरुषां चिद्वस्त्यवो नूनं वां वरुण । मित्रं वांसि वांसि सुमतिम् ॥१॥
तां वांसि सम्यग्द्रुह्वाणेषमश्याम धाम च । वयं वां मित्रा स्थान ॥२॥
पातं नो मित्रा पायुभिस्तं त्रायेयांसि सुत्रात्रा । साक्षाम दस्युं तनुभिः ॥३॥

(९)

(१-३) दधस्यास्य छन्दाः द्रुह्यतिर्त्तयि । दधो देवता । गावयी छन्दाः ॥

उत्तिष्ठन्नोजसा सह पीत्वा क्षिप्रं अवेपयः । सोममिन्द्रं चमूंसुतम् ॥१॥

984. Medhākāram vidathasya prasāadhanamagniṁ hotāram
paribhūtanam matim.
Tvāmarbhasya haviṣaḥ samānamittvām maho vṛṇate
nānyam tvat.³
(Cf. Rv X. 91.8)

Sūkta 8

985. Purūruṇā ciddhyastyavo nūnam vām varuṇa.
Mitra vaṁsi vām sumatim.¹
(Cf. Rv V. 70.1)
986. Tā vām samyagadruhvāṇeṣamaśyāma dhāma ca.
Vayam vām mitrā syāmā.²
(Cf. Rv V. 70.2)
987. Pātān no mitrā pāyubhiruta trāyethām sutrātrā.
Sāhyām dasyūm tanūbhiḥ.³
(Cf. Rv V. 70.3)

Sūkta 9

988. Uttiṣṭhannojasā saha pītṛvā śipre avepayah.
Somamindra camūsutam.¹
(Cf. Rv VIII. 76.10; Yv. VIII. 39; Av. XX. 42.3)

984. You are the imparter of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counsellor (of sound advice). You equally respond to offerings, small or great. One would like you to be invoked alone and none else.
985. O Lord of light and bliss, your protection extends far and wide. May we obtain your kind favours.
986. O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever be worthy of your favours, O cosmic vital powers.
987. Protect us, O benevolent and benign Lord, with your favours; may we live under your kind protections; may we with our physical strength conquer the infidels.
988. O resplendent Lord, arising in your majestic might, with full expression of joy on your face and jaws, you enjoy the quaff of divine elixir, effused between the press-stones (i.e. divine love effused between mind and heart).

अनु॑ त्वा रो॒दसी॑ उ॒भे स्प॒र्द्ध॑मानमददेताम् । इन्द्र॑ य॒हस्यु॑हामवः ॥२॥
वाच॑म॒ष्टाप॑दीम॒हं नव॑स्रक्तिमृतावृ॒धम् । इन्द्रा॑त्परितन्वं म॒मे ॥३॥

(१०)

(१-३) वृषस्यास्य वार्हस्पत्यो मध्याह्नं कृतिः । इन्द्राग्नी देवते । वाचमी छन्दः ॥

इन्द्रा॑ग्नी यु॒वामि॑मे॒भ्यं स्तोमा॑ अनु॒षत॑ । पि॒बत॑श्च शम्भु॒वा सु॑तम् ॥१॥
या वा॑श्च स॒न्ति पु॒रुस्पृ॑हो॒ नियु॑तो दा॒शुषे॑ नरा । इन्द्रा॑ग्नी ता॒भिरा॑ ग॒तम् ॥२॥

989. Anu tvā rodosī ubhe sparddhamānamadadetām.
Indra yaddasyuhābhavaḥ.₂
(Cf. Rv VIII. 76.11; Av. II. 42.2)
990. Vācamaṣṭā padīmaham navasraktimṛtāvṛdham.
Indrātparitanvam mame.₃
(Cf. Rv VIII. 76.12; Av. XX. 42.1)

Sūkta 10

991. Indrāgnī yuvāmimebhi stomā anūṣata.
Pivatañ śambhuvā sutam.₁
(Cf. Rv VI. 60.7)
992. Yā vām santi puruspṛho niyuto dāśuṣe narā.
Indrāgnī tābhīrā gatam.₂
(Cf. Rv VI. 60.8)

989. Everyone, whether in heaven or on the earth, shudders, when you, O resplendent Lord, uttering your terrific roar proceed to crush down the infidel.
990. Measured out here a song eight-footed (*aṣṭāpadī*), nine-columned (*navasraktim*) for the adjustment of the scheduled sacrifice, according to the measure of the resplendent Self; — Oh, how delicate; the (human) measures shall always fall short.

[The original hymn has been assumed to consist of triplets, each of which would contain nine *Pādas*, parts or half-lines of eight feet or syllables each. And as such, the metre is octosyllabic (8×3), and the triplet contains three stanzas in that metre or nine octosyllabic *Pādas*].

991. O cosmic forces of lightning and fire (*indrāgnī*), these songs of praises glorify you both; may you accept our ecstatic offerings, O bestowers of happiness.
992. O cosmic energies of lightning and fire, please let leaders of sacred works, whose speedy forces are appreciated by all, come with them to the presenter of homage in this sacred performance.

तामिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥३॥

(११)

(१-१) दधत्वात् सवर्गस्यो दधत्वात् । सोमपीतये । सोमपीतये ।

अप्सा सोम द्युमत्तमाभि द्रोणानि रोरुवत् । सीदन्यौनौ वनेष्वा ॥१॥

अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्पन्तु विष्णवे ॥२॥

इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः । आ पवस्य सहस्रिणम् ॥३॥

(१-२) इषुपत्वात् सवर्गस्य । सोमपीतये । इषुपत्वात् ।

सोम उ श्वानः सोतृभिरधि षुभिरवीनाम् ।

अश्वयेव हरिता याति धारया मन्दया याति धारया ॥१॥

993. Tabhirā gacchatam naropedaṁ savanaṁ sutam.
Indrāgnī somapīṭaye.₃
(Cf. Rv VI. 60.9)

Khaṇḍa IV

Sūkta 11

994. Arṣā soma dyumattamo'bhi dronāni roruvat.
Sīdanyonau vaneṣvā.₁
(Cf. S. 503; Rv IX. 65.19)
995. Apsā indrāya vāyave varuṇāya marudbhyah.
Somā arṣantu viṣṇave.₂
(Cf. Rv IX. 65.20)
996. Iṣam tokāya no dadhadasmabhyaṁ soma viśvataḥ.
Ā pavasva sahasriṇam.₃
(Cf. Rv IX. 65.21)

Sūkta 12

997. Soma u śvāṇaḥ sotrbhiradhi ṣṇubhiravīnām.
Āśvaye va haritā yāti dhārayā mandrayā yāti dhārayā.₁
(Cf. S. 515; Rv IX. 107.8)

993. O cosmic forces of lightning and fire (*indrāgni*), may you come to relish our noble deeds. Please also come to participate in our sparkling joy of devotion.
994. Hasten you please , our most radiant divine elixir, with a roar to the ultra-psychic receptacles, leaving native seat in the forests for your new home.
995. The divine elixir, always pleased to mix with waters, hastens to the ultra-psychic containers for resplendence (*indra*), activity (*vāyu*), venerability (*varuṇa*), mortality (*maruts*), and for pervasiveness (*viṣṇu*).
996. O elixir, bestowing food upon our children, may you pour from all quarters thousandfold riches.
997. Pressed out by the cosmic effusers, the elixir comes filtered through the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream.

अ॒नू॒पे गो॒ना॒न्गो॒भिर॒क्षाः सो॒मो दु॒ग्धा॒भिर॒क्षाः ।
समु॒द्रं न सं॒वरा॑णान्य॒गम॑न्मन्दी॒ मदा॑य तो॒शते ॥२॥

(११)

(१-१) यत्सोमस्य चित्रमुक्थ्यं दिव्यं पार्थिवं वसु । तन्नः पुनान् आ भर । सोमेन्द्रो देवते । गायत्री छन्दः ।

यत्सो॒म चि॒त्रमु॒क्थ्यं दि॒व्यं पा॒र्यि॒वं व॒सु । तन्नः पु॒ना॒न् आ भ॑र ॥१॥
पू॒षा पु॒ना॒न् आ॒यू॒५पि स्त॒नय॑न्नधि॒ ब॒र्हि॒षि । ह॒रिः स॒न्यो॒नि॒मा॒सदः ॥२॥
यु॒व॒५ हि सः स्वः॒पती॑ इन्द्रश्च सोम॒ गो॒पती॑ । ई॒शाना॑ पि॒प्यत॑ चि॒यः ॥३॥

998. Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ.
Samudram na samvaraṇānyagman mandī madāya
tośate.₂
(Cf. Rv IX. 107.9)

Sūkta 13

999. Yatsoma citramukthyam, divyam pārthivam vasu.
Tannaḥ punāna ā bhara.₁
(Cf. Rv IX. 19.1)
1000. Vṛṣā punāna āyūṁṣi stanayannadhi barhiṣi.
Hariḥ sanyonimāsadah.₂
(Cf. Rv IX. 19.3)
1001. Yuvaṁ hi sthaḥ svaḥpatī indraśca soma gopatī.
Īśānā pipyatam dhiyaḥ.₃
(Cf. Rv IX. 19.2)

998. The divine elixir of life, mixed with cow products, flows into the cosmic reservoir. Mixed with milk it is filtered ; its enjoyable juice goes to (pitchers), as rivers go to the the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties.
999. Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us.
1000. The celestial elixir, the showerer of (benefit), is purified in the midst of chants of men (i.e. priests) uttering thrilling noises. It lies green-tinted on its assigned seat.
1001. O nectar of bliss, you and resplendent Self both are the Lords of everyone; also the lords of our organs of senses. May you, O master bless us in our intellectual assignments.

(१५)

(१-४) एषस्तस्य पशुगो गोतम कधि । इन्द्रो देवता । ऋषिः ।

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
 तमिन्महत्त्वाजिपूतिमर्भे हवामहे स वाजेषु प्र नोविषत् ॥१॥
 असि हि वीर सैन्योसि भूरि पराददिः ।
 असि दम्नस्य चिद्वधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥
 यदुदरित आजयेः ॥३॥

(१५)

(१-४) एषस्तस्य पशुगो गोतम कधि । इन्द्रो देवता (द्वितीयाया द्वितीयपादस्य सोमः) । ऋषिः ।

स्वादोरित्वा विपूवतः ॥१॥

Khaṇḍa V

Sūkta 14

1002. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.
 Taminmahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra
 no'viṣat.₁
 (Cf. S. 411; Rv I. 81.1; Av. XX. 56.1)
1003. Asi hi vīra senyo'si bhūru parādadiḥ.
 Asi dabhrasya cidvṛdho yaṇamānāya śikṣasi sunvate
 bhūri te vasu.₂
 (Cf. Rv I. 81.2; Av. XX. 65.2)
1004. Yadudīrata ājayo'dhrṣṇave dhīyate dhanām.
 Yukṣvā madacyutā harī kam hanah kam vasau
 dadho'smāñ indra Vasau dadhaḥ.);
 (Cf. S. 414; Rv I. 81.3; Av. XX. 56.3)

Sūkta 15

1005. Svādoritthā visūvato(madhvaḥ pibanti gauryaḥ.
 Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu
 svarājyam.)₁
 (Cf. S. 409; Rv I. 84.10; Av. XX. 109.1)

1002. For bliss and strength, men glorify the resplendent Self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to aid and defence in our noble ventures.
1003. O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotees, and are the supplier of ample wealth.
1004. Only fragmentary; यदुर्क्षत आजय- Rv. I. 81.2.
[When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the Sun your widely-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent Self, make us rich.]
1005. Only fragmentary: स्वादोरित्या विषूवत- Rv. I. 84.10.
[In the like manner pure intellects, which shine while associated with mighty resplendent Self for the sake of splendour, taste the all-pervading (spiritual elixir) and rejoice in their own sovereignty.]

ता अस्य पृश्नायुवः सोमं श्रीणन्ति पृश्नयः ।
 प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥२॥
 ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
 व्रतान्यस्य सञ्चिरे पुरुणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥३॥

(१-३) एषस्यास्य मार्गो ब्रह्मविष्कम्भिः । श्वेनो वेष्टता । गावसी हन्ता ।

असाव्यश्चुर्मदायाप्सु दक्षो गिरिष्ठाः । श्वेनो न योनिमासदत् ॥१॥
 शुभ्रमन्धो देववातमप्सु धीतं नृभिः सुतम् । स्वदन्ति गावः पयोभिः ॥२॥
 आदीमश्वं न हेतारमशुशुभन्नमृताय । मधो रसं सधमादे ॥३॥

1006. Tā asya pṛśnāyuvah somam śrīṇanti pṛśnayaḥ.
 Priyā indrasya dhenavo vajraṁ hinvanti sāyakam
 vasvīranu svarājyam.₂
 (Cf. Ṛv I. 84.11; Av. XX. 109.2)

1007. Ta asya namasā sahaḥ saparyanti pracetasah.
 Vratānyasya saścire purūni pūrvacittaye vasvīranu
 svarājyam.₃
 (Cf. Ṛv I. 84.12; Av. XX. 109.3)

Khaṇḍa VI

Sūkta 16

1008. Asāvyaṁśurmadāyāpsu dakṣo giriṣṭhāh.
 Śyeno na yonimāsadat.₁
 (Cf. S. 473; Ṛv IX. 62.4)
1009. Śubhramandho devavātampsu dhautam nṛbhiḥ sutam.
 Svadanti gāvaḥ payobhiḥ.₂
 (Cf. Ṛv IX. 62.5)
1010. Ādīmaśvam na hetāramaśūsubhannamṛtāya.
 Madho rasam sadhamāde.₃
 (Cf. Ṛv IX. 62.6)

1006. Craving for his nearness, various intellectual (persons) mingle the spiritual elixir with their own knowledge, May the milch kine, dear to the resplendent Self, direct his firm overpowering determination against the adversaries and rejoice in his sovereignty.
1007. These knowledge giving intellects (or cows) at the very outset, honour His victorious might, with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty.
1008. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration. It alights like a falcon on his own place of stay.
1009. The cows sustain their nourishing juice, cherished by divine with their milk. The sap-plant, before being effused by the priests is cleansed in waters.
1010. Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality as if they are decking a horse.

(१०)

(१-१) इषुत्वास्यासक्ति ऊर्ध्वतश्चमयुतयः क्षत्वा । सोमो देवता । इन्द्रमिह उच्यते ।

अभि पुं० वृ० पशु० इषुस्पते दिदीहि देव देवयुम् । वि कोशं मध्यमं युव ॥१॥

आ वच्यस्व सुदक्ष चम्बोः सुतो विशां वह्निर्न विदपतिः ।

वृष्टि दिवः पवस्व रीतिमपो जिन्वन्गविष्टये धियः ॥२॥

(१५)

(१-१) इषुत्वास्यासक्ति ऊर्ध्वतश्चमयुतयः क्षत्वा । सोमो देवता । इन्द्रमिह उच्यते ।

प्राणा शिशुर्महीनाः हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥१॥

उप त्रितस्य पाप्योऽरभक्त यदुहा पदम् । यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥

त्रीणि त्रितस्य धारया पृष्ठेऽवैरयद्रयिम् । मिमीते अत्य योजना वि सुक्रतुः ॥३॥

Sūkta 17

1011. Abhi dyumnam br̥hadyaśa iṣaspate didihi deva devayum.

Vi kośam madhyamam yuva.₁

(Cf. S. 579; Rv IX. 108.9)

1012. Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatih.

Vṛṣṭim divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyah.₂

(Cf. Rv IX. 108.10)

Sūkta 18

1013. Prāṇā śisūrmahīnām hinvanṛtasya dīdhitim.

Viśvā pari priyā bhuvadadha dvitā.₁

(Cf. S. 570; Rv IX. 102.1)

1014. Upa tritasya pāṣyoraḥbhakta yad guhā padam.

Yajñasya sapta dhāmabhiradha priyam.₂

(Cf. Rv IX. 102.2)

1015. Trīṇi tritasya dhārayā pr̥stheṣvairayadrayim.

Mimīte asya yojanā vi sukratuḥ.₃

(Cf. Rv II. 102.3)

1011. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw upon the doors of the mid-region (for rains).
1012. Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellectuals for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle.
1013. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven (or both here and below).
1014. When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice.
1015. May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts know fully well the measure of his plan.

(१९)

(१-१) इत्यस्यास्य वासपयी देवस्य मती । सोमेन्द्रविभुमिन्द्रो देवताः । यदुहृत् इन्द्रः ॥

पवस्व वाजसातये पवित्रे धारया सुतः ।

इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तरः ॥१॥

त्वाꣳ रिहन्ति धीतयो हरि पवित्रे अद्रुहः ।

वत्सं जातं न मातरः पवमान विधर्मेणि ॥२॥

त्वं यां च महिषतं पृथिवीं चार्तिं जम्बिषे ।

प्रति द्रापिममुञ्चयाः पवमान महित्वना ॥३॥

(२०)

(१-१) इत्यस्यास्य वासिन्द्रो मनुर्कमि । इन्द्रः सोमो देवो देवताः । विभुः इन्द्रः ॥

इन्दुर्वाजी पवते गोन्यौघा इन्द्रे सोमः सह इन्वन्मदाय ।

हन्ति रक्षो बाधते पर्यराति वरिवस्कृष्वनृजनस्य राजा ॥१॥

Sūkta 19

1016. Pavasva vājasātaye pavitre dhārayā sutah.
Indrāya soma viṣṇave devebhyo madhumattarah.₁
(Cf. Rv IX. 100.6)

1017. Tvāṁ rihanti dhītayo harim pavitre adruhaḥ.
Vatsam jātam na mātaraḥ pavamāna vidharmaṇi.₂
(Cf. Rv IX. 100.7)

1018. Tvam dyām ca mahivrata pṛthivīm cāti jabhriṣe.
Prati drāpimamuñcathāḥ pavamāna mahitvanā.₃
(Cf. Rv IX. 100.9)

Sūkta 20

1019. Indurvājī pavate gonyoghā indre somaḥ saha
invanmadāya.
Hanti rakṣo bādhatе paryarātīm varivaskṛṇvan
vrjanasya rājā.₁
(Cf. S. 540; Rv IX. 97.10)

1016. Flow onward, O elixir, the giver of food, flow on the cosmic filter in a stress, when effused; O elixir, you are super-sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment.
1017. O golden-hued flowing elixir, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf.
1018. O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty.
1019. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king, the king of vigour; it crushes malignities and harnesses the cosmic.

अध धारया मध्वा पृचानस्तिरो रोम पवते आद्रिदुग्धः ।
 इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥२॥
 अभि व्रतानि पवते पुनानो देवो देवान्त्स्येन रसेन पृञ्चन् ।
 इन्दुर्धर्माण्यृतुधा वसानो दश क्षिपो अव्यत सानो अव्ये ॥३॥

(२१)

(१-३) वृषभ्यान्ध्र भीमोऽपिर्हति । मग्निरेवता । पृङ्गिरन्ध्रः ॥

आ ते अग्न इधोमहि द्युमन्तं देवाजरम् ।
 यद्ध स्या ते पनीयसी समिद्धादयात् द्यावीषः स्तोत्रभ्य आ भरे ॥१॥
 आ ते अग्न रचा हविः शुक्रस्य ज्योतिषस्पते ।
 सुध्वन्द्र दस्म विस्पते हव्यवाद्भ्यः हव्यत इषः स्तोत्रभ्य आ भरे ॥२॥

1020. Adha dhārayā madhvā pṛcānastiro roma pavate
 adridugdhaḥ.

Indurindrasya sakhyam juṣaṇo devo devasya matsaro
 madāya.²

(Cf. Rv IX. 97.11)

1021. Abhi vratāni pavate punāno devo devāntsvena rasena
 pṛñcan.

Indurdharmānyrtuthā vasāno daśa ksipo avyata sāno
 avye.³

(Cf. Rv IX. 97.12)

Khaṇḍa VII

Sūkta 21

1022. Ā te agna idhīmahi dyumantam devājaram.

Yaddha syā te panīyasī samiddhīdayati dyavīṣam
 stotr̥bhya ā bhara.¹

(Cf. S. 419, Rv V. 6.5; Av. XVIII. 4.88)

1023. Ā te agna rcā haviḥ śukrasya jyotiṣaspate.

Suścandra dasma viṣpate havyavāt tubhyaṁ nūyata
 iṣaṁ stotr̥bhya ā bhara.²

(Cf. Rv V. 6.5)

1020. Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent Self; it gives out the divine sap for the enjoyment of every element that is divine in us.
1021. Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy filter placed at a high level.
1022. O adorable Lord, we keep you lightened bright and undiminishing; so that the blazes keep shining deep in our hearts, May you, O Lord, grant nourishment to those who adore you.
1023. O adorable God, lord of bright light, bestower of bliss, splendrous protector of men, the acceptor of devotion, to you, the worship is offered with sacred hymns. May you, O Lord, grant nourishment to those who adore you.

ओ॑भे सु॒भन्द्र॑ वि॒स्पते॑ द॒र्वी श्री॑णीष आ॒सनि॑ ।
उ॒तो न॑ उ॒त्पु॒पूर्या॑ उ॒क्थे॒षु श॑वसस्पत॑ इ॒षः॑ स्तो॒तृभ्य॑ आ भ॑र ॥३॥

(२२)

(१-३) दृषत्स्यात्पाङ्गिरसो दृमेय कृतिः । इन्द्रस्यविचक्षणानां देवता । उक्थिह इन्द्रः ।

इन्द्रा॑य सा॒म गा॑यत॑ वि॒प्राय॑ बृ॒हते॑ बृ॒हत् । ब्र॒ह्म॒कृते॑ वि॒प॒भिते॑ प॒नस्य॑वे ॥१॥
त्वमिन्द्रा॑भिभू॒रसि॑ त्व॒ः सूर्य॑मरोचयः । वि॒श्वकर्मा॑ वि॒श्वदे॒वो मह॑ः २ अ॒सि ॥२॥
वि॒भ्राज॑ ज्योति॒षा स्वा॑र॒गच्छो॑ रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र॒ सख्या॑य॒येमिरे॑ ॥३॥

1024. Obhe suścandra viśpate darvī śrīṇīṣa āsani.
Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya
ā bhara.₃
(Cf. Rv V. 6.9; Yv. XV. 43)

Sūkta 22

1025. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brahmakṛte vipaścite panasyave.₁
(Cf. S. 388; Rv VIII. 98.1; Av. XX. 62.5)
1026. Tvamindrābhibhūrasi tvam sūryamarocayaḥ.
Viśvakarmā viśvadevo mahāṁ asi.₂
(Cf. Rv VIII. 98.2; Av. XX. 62.6)
1027. Vibhrājanjyotiṣā svāragaccho rocanam divaḥ.
Devāsta indra sakhyāya yemire.₃
(Cf. Rv. VIII. 3; Av. XX. 62.7)

1024. O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you.
1025. Sing a *Sāman* hymn, a Bṛhat song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion.
1026. You are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty.
1027. O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship.

(२१)

(१-१) अ०स०वि० सोम० इन्द्र० ते० श०वि०ष्ठ० धृ०ष्ण०वा० ग०हि० । अ०र्वा०चो०न० सु० ते० म०नो० ग्रा०वा० हृ०णो०तु० व०मु०नो० ॥१॥

अ०स०वि० सोम० इन्द्र० ते० श०वि०ष्ठ० धृ०ष्ण०वा० ग०हि० ।

आ० त्वा० पृ०ण०क्त्वि०न्द्रि०य० रजः० सूर्यो० न० रा०श्मि०भिः० ॥१॥

आ० ति०ष्ठ० वृ०त्र०ह०न्न०यं० यु०क्ता० ते० ब्र०ह्म०णा० ह०री० ।

अ०र्वा०चो०न० सु० ते० म०नो० ग्रा०वा० हृ०णो०तु० व०मु०नो० ॥२॥

इन्द्र०मि०द०रि० वा०तो०प्र०ति०ष्ट०श०व०स०म० ।

ऋ०षी०णा० सु०ष्टु०ती०रु०पं० य०ज्ञं० च० मा०नु०षा०णाम्० ॥३॥

॥ इति तृतीयः प्रपाठकः ॥

Sūkta 23

1028. Asāvi soma indra te śaviṣṭha dhr̥ṣṇavā gahi.
 Ā tvā pr̥ṇaktvidriyaṁ rajaḥ sūryo na raśmibhih.₁
 (Cf. S. 347; Rv. I. 84.1)
1029. Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.
 Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.₂
 (Cf. Rv I. 84.3; Yv. VIII. 33)
1030. Indramiddharī vahato'pratidhr̥ṣṭaśavasam.
 R̥ṣīṇām suṣṭutīrupa yajñam ca mānuṣāṇām.₃
 (Cf. Rv I. 84.2; Yv. VIII. 35)

Here ends Prapāthaka III — Ardha II

Also ends Prapāthaka III

Also ends Adhyāya VI

1028. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed for you. May you be filled with spiritual vigour as the Sun fills the sky with its rays.
1029. O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us.
1030. May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seere and common folk.

END

अथ यदुर्वाः प्रसक्तः

(१)

(१-१) वृषस्यास्य (१) यवमाषा आङ्गिरसा अह्ना यथा क्रमिण्यः, (१-२) द्वितीयकृतीष्वोआङ्गिरसाः
सिद्धामिषादीकणिगम कथयः । सोमो वाग् च देवते । यगती कथः ॥

ज्योतिर्यज्ञास्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।
दधाति रत्नं स्वधयोरपीच्यं मदन्तमो मत्सरं इन्द्रियो रसः ॥१॥
अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।
हरिर्मित्रस्य सदनेषु सीदति मर्मजानोविभिः सिन्धुमिर्मुषा ॥२॥
अग्रे सिन्धूनां पवमानो अर्षस्यग्ने वाचा अग्रियो गोधुं गच्छसि ।
अग्रे वाजस्य भजसे महदन्नं स्वायुधः सोदृभिः सोमं सूयसे ॥३॥

Adhyāya VII

Prapāthaka IV — Ardha I

Khaṇḍa I

Sūkta 1

1031. Jyotiryajñasya pavate madhu priyam pitā devānām
janitā vibhūvasuḥ.
Dadhāti ratnaṁ svadhayorapīciyam madāntamo
matsara indriyo rasaḥ. 1
(Cf. Rv IX. 86.10)
1032. Abhikrandan kalaśam vājyarṣati patirdivah śatadhāro
vicakṣaṇaḥ.
Harimītrasya sadaneṣu sīdati marmrjāno'vibhiḥ
sindhuhirvṛṣā. 2
(Cf. Rv IX. 86.11)
1033. Agre sindhūnām pavamāno arsa'asyagre vāco agriyo
goṣu gacchasi.
Agre vājasya bhajase mahad dhanam svāyudhaḥ
sotr̥bhiḥ soma sūyase. 3
(Cf. Rv II. 86.12)

Adhyāya VII

1031. It (the elixir) is the light of the cosmic sacrifice; it distills sweet delightful juices. It is the parent of Nature's bounties, the generator of all and the possessor of ample wealth. This, the most exhilarating exciting and the nourishing elixir supports the hidden treasure of heaven and earth.
1032. The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs.
1033. The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation.

(२)

(१-३) दधत्वास्त्य गारीषः कनयः कृति । सोमो देवता । गावयी छन्दः ॥

अ॒सृक्ष॑त॒ प्र वा॒जिनो॑ ग॒व्या सोमा॑सो अ॒श्वया॑ । शु॒क्रासौ॑ वी॒रया॑श्वः ॥१॥

शु॒म्भमा॑ना ऋ॒तायु॑भिर्मृ॒ज्यमा॑ना ग॒भस्त्वोः । प॑वन्ते वा॒रे अ॒व्यये॑ ॥२॥

ते वि॒श्वा दा॑शुपे॒ वसु॑ सोमा॑ दि॒व्यानि॑ पा॒रथि॒वा । प॑वन्ता॒मान्तरि॑क्ष्या ॥३॥

(३)

(१-१०) दधत्वास्त्य कान्यो मेवातिथिकृति । सोमपर्वन्वी देवते । गावयी छन्दः ॥

प॑वस्व दे॒ववी॑रति॒ पवि॑त्र॒ सोम॑ र॒क्ष्या । इन्द्र॑मिन्द्रो॒ घृषा॑ वि॒श ॥१॥

आ व॑च्यस्व म॒हि प्सरो॑ वृ॒षेन्दो॑ द्यु॒म्वत्त॑मः । आ॒ योनि॑ ध॒र्णासि॑ स॒दः ॥२॥

Sūkta 2

1034. Asṛkṣata pra vājino gavyā somāso aśvayā.

Śukrāso vīrayāśavaḥ.¹

(Cf. S. 482; Rv IX. 64.4)

1035. Śumbhamānā ṛtāyubhirmṛjyamānā gabhastyoḥ.

Pavante vāre avyaye.²

(Cf. Rv IX. 64.5)

1036. Te viśvā dāśuse vasu somā divyāni pāṛthivā.

Pavantāmāntarikṣyā.³

(Cf. Rv IX. 36.5; 64.6)

Sūkta 3

1037. Pavasva devavīrati pavitraṁ soma rañhyā.

Indramindo vṛṣā viśa.¹

(Cf. Rv IX. 2.1)

1038. Ā vacyasya mahi psaro vṛṣendo dyumnavattamaḥ.

Ā yonim dharmasīḥ sadaḥ.²

(Cf. Rv IX. 2.2)

1034. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining, horses and brave offspring.
1035. The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psyhic filters.
1036. May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament.
1037. O elixir of joy-divine, dear to Nature's bounties (or in sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer.
1038. O blissful elixir, the mighty showerer (of blessing) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position.

अधु॒क्षत॑ प्रियं॑ मधु॑ धारा॑ सु॒तस्य॑ वे॒धसः॑ । अपो॑ वसि॒ष्ट सु॒क्रतुः॑ ॥३॥
 महान्तं॑ त्वा मही॒रन्वापो॑ अप॑न्ति सि॒न्धवः॑ । यदो॑भिर्वासि॒ष्यसे॑ ॥४॥
 समु॒द्रो अप्सु॑ मा॒मृजे॑ वि॒ष्टम्भो॑ धरु॒णो दि॒वः । सोमः॑ पवि॒त्रे अस्म॑युः ॥५॥
 अचि॒क्रद॑द्द॒पा हरि॑र्महान्मि॒त्रो न द॑र्शतः । स॒ः सूर्ये॑ण दि॒युते॑ ॥६॥
 गिरि॑स्त इ॒न्द ओज॑सा म॒मृज्यन्ते॑ अप॒स्युवः॑ । याभि॑र्मदा॒य शु॒म्भसे॑ ॥७॥
 ते त्वा म॑दा॒य घृ॒ष्वय उ॑ लोक॒कृनु॑मो॒महे । तव॑ प्र॒शस्त॑ये म॒हे ॥८॥

1039. Adhukṣata priyam madhu dhārā sutasya vedhasaḥ.

Apo vasiṣṭa sukratuḥ.³

(Cf. Rv IX. 2.3)

1040. Mahāntam tvā mahīranvāpo arṣanti sindhavaḥ.

Yadgd obhīrvāsyisyase.⁴

(Cf. Rv IX. 2.4)

1041. Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.

Somaḥ pavitre asmayuḥ.⁵

(Cf. Rv IX. 2.5)

1042. Acikradadvṛṣā harirmahānmitro na darśataḥ.

Sam sūryeṇa didyute.⁶

(Cf. S. 497; Rv IX. 2.6; Yv. XXXVIII. 22)

1043. Girasta inda ojasā marmṛjyante apasyuvaḥ.

Yābhirmadāya śumbhase.⁷

(Cf. Rv IX. 2.7)

1044. Tam tvā-madāya ghṛṣvaya u lokakṛtnumīmahe.

Tava praśastaye mahe.⁸

(Cf. Rv IX. 2.8)

1039. The stream of the effused creative juice of bliss furnishes the joy-giving milk, rich in qualities and reaction, it is mingling with waters.
1040. When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you.
1041. The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic filter).
1042. This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend, it shines (in heaven) with the Sun.
1043. O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration.
1044. We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration.

गोषा॑ इ॒न्दो नृ॑षा अ॒स्यश्च॑सा वा॒जसा॑ उ॒त । आ॒त्मा य॑ज्ञस्य॑ पू॒र्व्यः ॥९॥
अ॒स्मभ्य॑मि॒न्दवि॒न्द्रियं॑ म॒र्धोः प॑वस्व॒ धार॑या । प॒र्जन्यो॑ वृ॒ष्टिमा॑ ५ इ॒व ॥१०॥

(४)

(१-१०) इतरेषाम्याहिरसो हिरण्यस्य कफि । इन्द्रपर्वसोमस्यो देवताः । गायत्री छन्दः ॥

स॒ना च॑ सोम॑ जेषि॑ च॒ पव॑मान॒ महि॑ श्र॒वः । अ॒था नो॑ व॒स्यस॑स्कृ॒धि ॥१॥
स॒ना ज्योतिः॑ स॒ना स्वा॑र्वि॒श्वा च॑ सोम॑ सौ॒भगा॑ । अ॒था नो॑ व॒स्यस॑स्कृ॒धि ॥२॥
स॒ना दक्ष॑मु॒त क्रतु॑मप॒ सोम॑ मृ॒धो जहि॑ । अ॒था नो॑ व॒स्यस॑स्कृ॒धि ॥३॥

1045. Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.⁹
(Cf. Rv IX. 2.10)

1046. Asmabhyamindavindriyam madhoḥ pavasva
dhārayā.
Parjanya vṛṣṭimāṁ iva.¹⁰
(Cf. Rv IX. 2.9)

Khaṇḍa II

Sūkta 4

1047. Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.
Athā no vasyasaskṛdhi.¹
(Cf. Rv IX. 4.1)

1048. Sanā jyotiḥ sanā svārviśvā ca soma saubhagā.
Athā no vasyasaskṛdhi.²
(Cf. Rv IX. 4.2)

1049. Sanā dakṣamuta kratumapa soma mṛdho jahi.
Athā no vasyasaskṛdhi.³
(Cf. Rv IX. 4.3)

1045. O love divine, you are the giver of milch-kine, of children, of horses, and of food, you are the primeval soul of the cosmic sacrifice.
1046. O love divine, you are dear to the resplendent Self. May you shower upon us streams of ambrosia, like a raining cloud.
1047. O love-divine, most nourishing, may you welcome enlightened persons in the holy rites); please win over (the enemies) and make us happy and prosperous.
1048. O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous.
1049. O divine bliss, give us strength, give us wisdom, drive away our adversities and make up happy and prosperous.

पवि॑तारः पु॒नीत॑नं सोम॑मिन्द्रा॒य पा॑तवे । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥४॥
 त्व॑ꣳ सूर्ये॑ न आ भ॑ज तव॑ क॒त्वा तवो॑तिभिः । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥५॥
 तव॑ क॒त्वा तवो॑तिभिर्ज्यो॒क्पश्ये॑म सूर्य॑म् । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥६॥
 अभ्य॑र्ष स्वायु॑ध सोम॑ द्वि॒वह॑सꣳ रयि॑म् । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥७॥
 अभ्या॑र्षा॒नप॑च्युतो वाजि॑न्त्सम॒त्सु सा॑सहिः । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥८॥
 त्वां यज्ञै॑रवा॒वृध॑न्पव॒मानं वि॑धर्मणि । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥९॥
 रयि॑ न॒श्चित्र॑म॒भिन॑मिन्द्रो वि॒श्वायु॑मा भ॑र । अथा॑ नो व॑स्य॑सस्कृ॒धि ॥१०॥

1050. Pavitārah punītana somamindrāya pātave.

Athā no vasyasaskṛdhi.⁴

(Cf. Rv IX. 4.4)

1051. Tvaṁ sūrya na ā bhaja tava kratvā tavotibhiḥ

Athā no vasyasaskṛdhi.⁵

(Cf. Rv IX. 4.5)

1052. Tava kratvā tavotibhirjyok paśyema sūryam.

Athā no vasyasaskṛdhi.⁶

(Cf. Rv IX. 4.6)

1053. Abhyarṣa svāyudha soma dvibarhasaṁ rayim.

Athā no vasyasaskṛdhi.⁷

(Cf. Rv IX. 4.7)

1054. Abhyārṣānapacyuto vājintsamatsu sāsahiḥ.

Athā no vasyasaskṛdhi.⁸

(Cf. Rv IX. 4.8)

1055. Tvām yajñairavivṛdhan pavamāna vidharmaṇi.

Athā no vasyasaskṛdhi.⁹

(Cf. Rv IX. 4.9)

1056. Rayim naseitramasvinamindo viśvāyumā bhara.

Athā no vasyasaskṛdhi.¹⁰

(Cf. Rv 4.10)

1050. O priests, press our joy-giving elixir to please the aspirant self, and make up happy and prosperous.
1051. O blissful elixir, by your power and protections, may we live long to enjoy the Sun. Please make us happy and prosperous.
1052. By your wisdom and protection, may we be able to behold the Sun for a long time. Please make us happy and prosperous.
1053. O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make up happy and prosperous.
1054. O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous.
1055. O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous.
1056. O blissful Lord, bring to us varied wealth, abundant in cattle, and full life. Please make us happy and prosperous.

(५)

(१-४) ऋतुस्यस्यास्य काश्यपोऽवत्साः क्रतिः । सोमो देवता । गायत्री छन्दः ॥

तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥

उस्त्रा वेद वसूनां मर्त्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

ध्वस्त्रयोः पुष्ट्यन्त्योरा सहस्राणि ददमाहे । तरत्स मन्दी धावति ॥३॥

आ ययोस्त्रिंशतं तना सहस्राणि च ददमाहे । तरत्स मन्दी धावति ॥४॥

(५)

(१-१) ऋतुस्यस्यास्य मार्गयो बयद्विर्द्विः । सोमो देवता । गायत्री छन्दः ॥

एते सोमा अस्क्षत गृणानाः शवसे माहे । मदिन्तमस्य धारया ॥१॥

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२॥

Sūkta 5

1057. Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.
Taratsa mandī dhāvati.₁
(Cf. S. 500; Rv IX. 58.1)

1058. Ustrā veda vasūnām marttasya devyavasah.
Taratsa mandī dhāvati.₂
(Cf. Rv IX. 58.2)

1059. Dhvassrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvati.₃
(Cf. Rv IX. 58.3)

1060. Ā yayostriṁśatam tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvati.₄
(Cf. Rv IX. 58.4)

Sūkta 6

1061. Ete somā aṣṭkṣata grṇānāḥ śavase mahe.
Madintamasya dhāraya.₁
(Cf. Rv IX. 62.22)

1062. Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.₂
(Cf. Rv IX. 62.23)

1057. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.
1058. The stems of the plant of brilliant elixir Lord to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight.
1059. We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight.
1060. We have received from those two (rescuers and peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight.
1061. These much lauded divine elixire are let flow in the most exhilarating stream for the sake of obtaining abundant food.
1062. In the course of purification, you hasten to cherish the treasure of kine (of wisdom); may you flow hitherward to grant us nourishment.

उ॒त नो॑ गो॒मती॑रिषो॒ विश्वा॑ अ॒र्षः परि॑ष्टु॒भः । गृ॒णानो॑ ज॒मद॑ग्निना ॥३॥

(७)

(१-३) वृषस्यास्याङ्गिरसः कुलं ऋषिः । भद्रिदेवा मादित्या देवताः । बगती छन्दः ॥

इ॒मं॑ स्तो॒मम॑ह॒ते जा॑तवे॒दसे॑ रथ॒मिव॑ स॒ मे॒हेमा॑ मनी॒षया॑ ।
भ॒द्रा हि॑ नः प्र॒मति॑रस्य स॒स्य॑मे॒ सख्ये॑ मा रि॒षामा॑ वयं तव ॥१॥
भ॒रामे॑ध्मे कृ॒णवामा॑ हवी॒पि ते॑ चि॒तय॑न्तः प॒र्वणा॑प॒र्वणा॑ वयम् ।
जी॒वा॒तवे॑ प्र॒तरा॑स्य सा॒धया॑ धियो॒भ्यं स॒ख्ये॑ मा रि॒षामा॑ वयं तव ॥२॥
श॒क्रेमे॑ त्वा स॒मिधे॑स्य सा॒धया॑ धिय॒स्त्वे दे॒वा ह॑वि॒रद॑न्त्याहु॒तम् ।
त्व॒मादि॑त्यास्य आ व॒ह तान्मू॑र॒श्मस्य॑मे॒ सख्ये॑ मा रि॒षामा॑ वयं तव ॥३॥

1063. Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.
Grṇāno jamadagninā.¹
(Cf. Rv IX. 62.24)

Khaṇḍa III

Sūkta 7

1064. Imaṁ stomamarhate jātavedase rathamiva sam
mahemā manīṣayā.
Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā
riṣāmā vayam tava.¹
(Cf. S. 66; Rv I. 94.1; Av. XX. 13.37)
1065. Bharāmedhmam kṛṇavāmā havīṁsi te citayantaḥ
parvaṇāparaṇā vayam.
Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā
riṣāmā vayam tava.²
(Cf. Rv I. 94.4)
1066. Śakema tvā samidhaṁ sādhayā dhiyastve devā
haviradantīyāhutam.
Tvamādityāṁ ā vaha tān hyūśmasyagne sakhye mā
riṣāmā vayam tava.³
(Cf. Rv I. 94.3)

1063. And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle.
1064. To Him who is reverent and all-knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.
1065. We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury.
1066. May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury.

(८)

(१-१) इषस्यास्य येषावरुणो वसिष्ठ ऋषिः । मित्रवरुणार्यमवर्षा देवताः । गायत्री छन्दः ॥

प्रति वा॑ सूर उ॒दिते मि॒त्रं गृ॒णीषे वरु॑णम् । अ॒र्यम॑ण॒ रि॒शद्द॑सम् ॥१॥
 रा॒या हि॒रण्य॑या म॒तिरि॑यमवृ॒काय॑ श॒वसे । इ॒यं वि॒प्रा मे॑धसा॒तये ॥२॥
 ते स्या॑म दे॒व वरु॑ण ते मि॒त्र सूरि॑भिः सह । इ॒ष॒ स्व॒भ धी॑महि ॥३॥

(९)

(१-१) इषस्यास्य ऋषिसिद्धो ऋषिः । भगिनी देवताः । गायत्री छन्दः ॥

मि॒न्धि वि॒श्वा अप॑ द्विषः परि॒बाधो॑ ज॒हो मृ॒धः । वसु॑ स्या॒ह तदा॑ भर ॥१॥
 यस्य॑ ते वि॒श्वमा॑नुष॒गभू॑रे॒दत्तस्य॑ वे॒दति । वसु॑ स्या॒ह तदा॑ भर ॥२॥

Sūkta 8

1067. Parati vām sūra udite mitram grṇīṣe varuṇam.
 Aryamaṇaṁ riśādasam.₁
 (Cf. Rv VII. 66.7)

1068. Rāyā hiraṇyayā matiriyamavṛkāya śavase.
 Iyam viprā medhasātaye.₂
 (Cf. Rv VII. 66.8)

1069. Te syāma deva varuṇa te mitra sūribhiḥ-saha.
 Iṣaṁ svaśca dhīmahi.₃
 (Cf. Rv VII. 66.9)

Sūkta 9

1070. Bhindhi viśvāapa dviṣaḥ pari bādho jahī mṛdhaḥ.
 Vasu spārham tadā bhara.₁
 (Cf. S. 134; Rv VIII. 45.40; Av. XX. 43.1)

1071. Yasya te viśvamānuṣagbhūreḥ dattasya vedati.
 Vasu spārham tadā bhara.₂
 (Cf. Rv VIII. 45.42; Av. XX. 43.3)

1067. I glorify you. O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the Sun has risen.
1068. May this praise be effective for unimpaired strength and for granting wealth of golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship.
1069. May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, o lord of light; may we obtain nourishment and happiness.
1070. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.
1071. O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for.

यद्दी॑दाविन्द्रं॑ यत्ति॑र्ये यत्प॑र्शानि॑ परा॑भृतम् । वसु॑ स्पा॑र्ह तदा॑ भर॑ ॥३॥

(१०)

(१-४) वृषस्यास्यामेवः इत्यावाच क्रतिः । इन्द्राग्नी देवते । गावधी छन्दाः ॥

य॑ज्ञ॒स्य॑ हि॒ स्थ ऋ॑त्विजा॑ स॒न्नी वा॑जे॒षु क॑र्मे॒षु । इन्द्रा॑ग्नी त॒स्य बो॑धतम् ॥१॥

तो॒शासा॑ रथ॑या॒वाना वृ॒त्रह॑णा॒परा॑जिता । इन्द्रा॑ग्नी त॒स्य बो॑धतम् ॥२॥

इ॒दं वा॑ मदि॑रं म॒च्चधु॑स॒न्नद्वि॑भि॒नरः॑ । इन्द्रा॑ग्नी त॒स्य बो॑धतम् ॥३॥

(११)

(१-३) वृषस्यास्य मारीचः कस्त्य क्रतिः । इन्द्रोयमिषार्यमवस्य देवता । गावधी छन्दाः ॥

इन्द्रा॑येन्द्रो मरु॒त्वते॑ पव॒स्व मधु॑म॒त्तमः॑ । अ॒क॑स्य॑ यो॒निमा॑स॒दम् ॥१॥

1072. Yadvidāvindra yatsthire yatparśāne parābhṛtam.
Vasu spārham tadā bhara.₃
(Cf. S. 207; Rv VIII. 45.41; Av. XX. 43.2)

Sūkta 10

1073. Yajñasya ii stha ṛtvijā sāsni vājeṣu karmasu.
Indrāgnī tasya bodhatām.₁
(Cf. Rv VIII. 38.1)

1074. Tośāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatām.₂
(Cf. Rv VIII. 38.2)

1075. Idam vām madiram madhvadhukṣannadribhirnaraḥ.
Indrāgnī tasya bodhatām.₃
(Cf. Rv VIII. 38.3)

Khaṇḍa IV

Sūkta 11

1076. Indrāyendo marutvate pavasva madhumattamaḥ.
Arkasya yonimāsadam.₁
(Cf. S. 472; Rv IX. 64.22)

1072. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth for which we long for.
1073. Both of you are of supreme importance in wars and holy works, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1074. Both of you destroyers of foes, riders of one chariot; killers of darkness and are invincible; o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1075. The leaders of people have composed these praises for you, as if herbal juices by stone crushing, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1076. Flow, o drops of elixir, sweet-flavoured, for the resplendent Self. Flow for men in general. Take your proper place in the spiritual sacrifice.

तं त्वा विप्रा वचोविदः परिष्कृष्वन्ति धर्णसिम् । सं त्वा मृजन्त्यायवः ॥२॥
रसं ते मित्रो अयमा पिवन्तु वरुणः कवे । पवमानस्य मरुतः ॥३॥

(१२)

(१-२) इषुक्तस्यास्य कर्ताय कनका । सोमो देवता । वृषती कनका ।

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।
रयि पिशाङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥१॥
पुनानो वरे पवमानो अव्यये वृषो अचिक्रदद्वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२॥

1077. Tam tvā viprā vacovidāḥ pariṣkṛṇvanti dharṇasim.
Sam tvā mṛjantyāyavaḥ.₂
(Cf. Rv IX. 64.23)

1078. Rasam te mi'tro ariyamā pibantu varuṇaḥ kave.
Pavamānasya marutaḥ.₃
(Cf. Rv IX. 64.24)

Sūkta 12

1079. Mṛjyamānaḥ suhastyā samudre vācaminvasi.
Rayim piśaṅgam bahulam puruspr̥ham
pavamānābhyarṣasi.₁
(Cf. S. 517; Rv IX. 107.21)

1080. Punāno vāre pavamāno avyaye vr̥ṣo acikradadvane.
Devānāṃ soma pavamāna niṣkṛtam gobhirañjāno
arṣasi.₂
(Cf. Rv IX. 107.22)

1077. The wise performers of pious acts, well-acquainted with the holy love, aborn you; may men skilled in the art, consecrate you.
1078. The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops.
1079. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us.
1080. O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen, sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place.

(११) .

(१-१) दृषत्वात्पात्रीरतोऽमरीपुर्नक्ति । मादित्येन्द्राग्रमुर्वनगपूरयिषरस्य देवता । गावमी कम्प ।

एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम् । समोदित्येभिरस्यत ॥१॥

समिन्द्रेणोत वायुना सुत एति पवित्र ओ । स५ सूर्यस्य रश्मिभिः ॥२॥

स नो भगाय वायवे पूष्णे पवस्व मधुमान् । चारुमित्रे वरुणे च ॥३॥

(१२) .

(१-१) दृषत्वात्पात्रीरतिः क्षुण्णोर कृतिः । इन्द्रो देवता । गावमी कम्प ।

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो यामिमदेम ॥१॥

आ घ त्वावा लना युक्तः स्तोतृभ्यो घृष्णवीयानः । ऋणोरसं न चक्रयोः ॥२॥

Sūkta 13

1081. Etamu tyam daśa kṣipo mrjanti sindhumātaram.

Samādityebhirakhyata.₁

(Cf. Rv IX. 61.7)

1082. Samindreṇota vāyunā suta eti pavitra ā.

Saṁ sūryasya raśmibhiḥ.₂

(Cf. Rv IX. 61.8)

1083. Sa no bhagāya vāyave pūṣṇe pavasva madhumān

Cārumitre varuṇe ca.₃

(Cf. Rv IX. 61.9)

Khaṇḍa V

Sūkta 14

1084. Revatīrmaḥ sadhamāda indre santu tuvivājāḥ.

Kṣumanto yābhirmadema.₁

(Cf. S. 153; Rv I. 30.13; Av. XX. 122.1)

1085. Ā gha tvāvām tmanā yuktaḥ stotṛbhyo dhṛṣṇaviyānaḥ.

Rṇorakṣam na cakryoḥ.₂

(Cf. Rv I. 30.14; Av. XX. 11.2)

1081. The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this new born babe, which along with their children is born of the Mother eternity.
1082. When effused, it proceeds to the cleansing sieve the lightning and the wind along the path of the Sun's rays.
1083. May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for virile strength, for our sustenance, for our friendship and venerability.
1084. May you share our spiritual joy, o resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in your close company.
1085. O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity.

आ यदुवः शतक्रतवा कामं जरितृणाम् । ऋणोरक्षं न शचीनिः ॥३॥
(११)

(१-४) दुवस्यास्य वैचाविभो मनुष्यस्या ऋणिः । शचासोमो देवते । गार्हपती ऋणः ।

सुरूपकृन्मुतये सुदुघामिव गोदुहे । जुहमसि द्यविद्यवि ॥१॥
उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद्रेवतो मदः ॥२॥
अथा ते अन्तमानो विद्याम सुमतीनाम् । मा नो अति स्य आ गहि ॥३॥

(११)

(१-४) दुवस्यास्य सौमनासो माप्यात्त ऋणिः । शिरीषाया उतपर्वस्याग्निस्त्री
गोपा ऋणादिनी ऋणिष्य । इन्द्रपयो देवते । वगती ऋणः ।

उभे यदिन्द्र रोदसी आपप्राथोषा इव । महान्तं त्वा महीनां समाजं चर्षणीनाम् ।
देवी जनित्र्यजीजनद्रा जनित्र्यजीजनत् ॥१॥

1086. A yad duvaḥ śatakratavā kāmam jaritṛṇām.
Ṛṇorakṣam na śacibhiḥ.³
(Cf. Ṛv I. 30.15; Av. XX. 122.3)

Sūkta 15

1087. Surūpakṛtṇumūṭaye sudughāmiva goduhe.
Juhūmasi dyavidyavi.¹
(Cf. S. 160; Ṛv I. 4.1; Av. XX. 57.1; 68.1)

1088. Upa naḥ savanā gahi somasya somapāḥ piba.
Godā idrevato madaḥ.²
(Cf. Ṛv I. 4.3; Av. XX. 57. 2; 68.2)

1089. Athā te antamānām vidyāma sumatīnām.
Mā no ati khyā ā gahi.³
(Cf. Ṛv I. 4.3; Av. XX. 57.3; 68.3)

Sūkta 16

1090. Ubhe yadindra rodasi āpaprāthoṣā iva. Mahāntam tvā
mahīnām.
Samrājam carṣaṇīnām. Devī janitrayajī janadhbadrā
janitrayajījanat.¹
(Cf. S. 379; Ṛv X. 134.1)

1086. O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle.
1087. Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.
1088. O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers.
1089. You are always present in the thoughts of virtuous and right minded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others.
1090. O Sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitoress has given birth to you, the mighty of the mighty (bounties), the sovereign of men; The Goddess Progenitoress gives you birth; the sauspicious Mother Nature has given you life.

दीर्घं ऋकुंशं यथा शक्तिं विमर्षि मन्तुमः । पूर्वेण मघवन्पदा वयामजो मया यमः ।
 देवीं जनित्र्यजीजनद्भद्रां जनित्र्यजीजनत् ॥२॥
 अव स दुर्हणापतो मर्तस्य तनुहि स्थिरम् ।
 अधस्पदं तमीं कृधि यो अस्मां अभिदासेति ।
 देवीं जनित्र्यजीजनद्भद्रां जनित्र्यजीजनत् ॥३॥

(१७)

(१-३) वृत्तवत्यस्य व्यासोऽसितो देवतो वा कविः । सोमो देवाय देवता । पापमी कृन्त ।

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥१॥
 त्वं विप्रस्त्वं कविर्मधुं प्र जातमन्धसः । मदेषु सर्वधा असि ॥२॥

1091. Dīrgham hyankuśam yathā śaktim vjī
 mantumah.
 Pūrveṇa maghavanpadā vayāmajo yathā yamaḥ
 Devī janitryajījanadbhrā janitryajījanat.₂
 (Cf. Rv X. 134.6)

1092. Ava sma durhṇāyato marttasya tanuhi sthiram.
 Adhaspadam tamīm kṛdhi yo asmām abhidāsati.
 Devī janitryajījanadbhrā janitryajījanat.₃
 (Cf. Rv X. 134.2)

Khaṇḍa VI

Sūkta 17

1093. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
 Madeṣu sarvadhā asi.₁
 (Cf. S. 475; Rv IX. 18.1)

1094. Tvam viprastvam kavirmadhu pra jātamandhasah.
 Madeṣu sarvadhā asi.₂
 (Cf. Rv IX. 18.2)

1091. You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch; the Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.
1092. May you enfeeble the strength of the malicious man trample him down under your foot who tries to destroy us; the Goddess Progenitress gives you birth, the auspicious Mother Nature has given you life.
1093. O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultrapsychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight.
1094. You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustaining one among those who give us ecstatic delight.

त्वे विश्वे सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ॥३॥

(१८)

(१-२) वसुधास्य कल्पत्रयः कफि । मित्रोक्त देवता । वसवन्मा गावन्मी कन्तः ।

सं सुन्वे यो वसूनां यो रायामानेता य इदानीम् । सोमो यः सुक्षितानाम् ॥१॥

यस्य त इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।

आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥२॥

(१९)

(१-१) वसुधास्य कल्पत्रयः वसवन्मा गावन्मी । सोमोय देवता । अन्विष्ट इन्द्रः ।

तं वः सखायो मदाय पुनानमभि गायत । शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥१॥

सं वत्स इव मातृभिरिन्दुहिन्वानो अज्यते । देवावीर्मदो मतिभिः परिष्कृतः ॥२॥

1095. Tvem viśve sajoṣaso devāsaḥ pītimāśata.
Madeṣu sarvadhā asi.₃
(Cf. Rv IX. 18.3)

Sūkta 18

1096. Sa sunve yo vasūnām yo rāyāmānetā ya iḍānām.
Somo yaḥ suksītīnām.₁
(Cf. S. 582; Rv IX. 108.13)
1097. Yasya ta indraḥ pibādyaśya maruto yasya vāryamaṇā
bhagaḥ.
Ā yena mitrāvaruṇā karāmaha endramavase mahe.₂
(Cf. Rv IX. 108.14)

Sūkta 19

1098. Tam vaḥ sakhāyo madāya punānamabhiḥ gāyata.
Śiśum na havyaiḥ svadayanta gūrtibhiḥ.₁
(Cf. S. 569; Rv IX. 105.1)
1099. Sam vatsa iva mātṛbhirindurhinvāno ajyate.
Devāvīrmado matibhiḥ pariṣkṛtaḥ.₂
(Cf. Rv IX. 105.2)

1095. All divine ones (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosion. You are the supreme sustainer among those who give us ecstatic delight.
1096. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.
1097. Ours is this elixer which the resplendent Self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the Sun, the ocean and lightning to obtain the assured protection.
1098. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine power Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.
1099. The divine elixir is throughly mixed with waters as a calf is nourished by its mother; it is protector of the enlightened one, the exhilarator, and is glorified by our praises.

अयं दक्षाय सार्धनोयं शर्धाय वीतये । अयं देवभ्यो मधुमत्तरः सुतः ॥३॥

(१०)

(१-३) वृषस्यास्य शर्धायो यदुर्कनिः । ओमवृषो देवते । व्युत्तरः ।

सोमाः पवन्त इन्दवोऽसभ्यं गातुर्वित्तमाः ।

मित्राः स्वाना अरेपसः स्वाध्यः स्वविदः ॥१॥

ते पूतासो विपश्चितः सोमासो दद्याशिरः ।

सूरासो न दर्शतासो जिगन्तवो ध्रुवा घृते ॥२॥

सुष्वाणासो व्यद्विभिश्चिताना गोरधि त्वचि ।

इषमसम्भ्यमभितः समस्वरन्वसुविदः ॥३॥

1100. Ayam dakṣāya sādhanō'yaṁ śardhāya vītaye.
Ayam devebhyo madhumattarah sutaḥ.3
(Cf. Rv IX. 105.3)

Sūkta 20

1101. Somāḥ pavanta indavo'smabhyam gātuvittamāḥ.
Mitrāḥ svānā arepasāḥ svādhyāḥ svarvidaḥ.1
(Cf. S. 548; Rv IX. 101.10)
1102. Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ.
Śūrāso na darśatsāso jigatnavo dhruvā ghr̥te.2
(Cf. Rv IX. 101.2)
1103. Suṣvāṇāso vyadribhiścītānā goradhi tvaci.
I ṣamasmabhyamabhitaḥ samasvaran vasuvidaḥ.3
(Cf. Rv IX. 101.11)

1100. This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones.
1101. The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened.
1102. After being pressed by the stones, these filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving and firm in the sacred waters, are brilliant and adorable as the Sun.
1103. Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides.

(११)

(१-१) वषस्यास्वाङ्गिरस्तु कृत्त कफि । सोमो देवता । निहुन् षन्तः ॥

अया पवा पवस्वेना वसूनि मा॒भ्रत्व इ॒न्दो सर॑सि प्र ध॒न्व ।
 ब्र॒ह्मभ्य॑स्य वा॒तो न जू॑तिं पु॒रुमे॒धाभ्य॑त्तकवे नरं धा॒त ॥१॥
 उ॒त न ए॒ना प॒वया प॒वस्वाधि॑ श्रु॒ते श्र॒वाय्य॑स्य ती॒र्थे ।
 प॒ष्टिः सह॑स्रा नै॒गुतो वसू॑नि वृ॒क्षं न प॑कं धू॒नव॑द्र॒णाय ॥२॥
 मा॒हिमे॑ अ॒स्य वृ॒ष ना॒म शू॒षे मा॒भ्रत्वे वा॑ पृ॒श्ने वा॑ व॒ध॒त्रे ।
 अ॒स्वाप॑य॒निगु॑तः स्ने॒हय॑च्चा॒पामि॑त्रा॒ अपा॑चितो अ॒चेतः ॥३॥

(११)

(१-१) वषस्यास्व गौपायनो औपायनो वा षन्तुर्कफि । मन्त्रिरेवता । विहारपङ्क्तिः षन्तः ॥

अ॒मे त्वं नो॑ अ॒न्तम॑ उ॒त ब्रा॑ता शि॒वो भु॑वो वरू॒ध्यः ॥१॥

Sūkta 21

1104. Ayā pavā pavasvainā vasūni māmścatva indo pra dhanva.

Bradhnaścidyasya vāto na jūtim purumedhāścittakave naram dhāt.

(Cf. S. 541; Rv IX. 97.52)

1105. Uta na enā pavayā pavasvādhi śrute śravāyāsyā tīrthe. Śaṣṭim sahasrā naiguto vasūni vṛkṣam na pakvam dhūnavadraṇāya.

(Cf. Rv IX. 97.53)

1106. Mahīme asya vṛṣa nāma sūṣe māmścatve vā pṛśane vā vadhatre.

Aśvāpayan nigutaḥ snehayaccāpāmitrām apācito acetaḥ.

(Cf. Rv IX. 97.54)

Khaṇḍīdā VII

Sūkta 22

1107. Agne tvam no antama uta trātā śivo bhuvo varūthyah.

(Cf. S. 448; Rv V. 24; Yv. III. 25; XV. 48; XXV. 47)

1104. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services.
1105. O worthy of renown, flow on for us, pure and filtered at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversities.
1106. Eagerly do we pray for these two great rewards: the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand to hand fight; it puts the foes to sleep and drives them away, may you, O divine elixir, drive away the unfriendly persons and unbelievers.
1107. O adorable Lord, be our nearest friend, a protector benefactor and a gracious friend.

वसु॑रभि॑र्वसु॑श्रवा॑ अ॒च्छा नक्षि॑ द्यु॒मत्त॑मो रयि॑ दाः ॥२॥

तं त्वा॑ शोचि॑ष्ठ दी॒दिवः॑ सु॒न्नाय॑ नू॒नमी॑माहे स॒खिम्यः॑ ॥३॥

(१-३) वसुश्चाश्रवायो भुवनो मौल्यः सायनो वा क्षपिः । विषे देवा देवताः । व्योमिच्छती मिदुः । अथः ३

इमा॑ नु कं मु॒वना॑ सी॒षधे॑मेन्द्र॒श्च वि॑श्वे च दे॒वाः ॥१॥

यज्ञं॑ च नस्त॒न्वे च प्र॑जा आ॒दित्यै॑रिन्द्रः स॒ह सी॑षधातु ॥२॥

आ॒दित्यै॑रिन्द्रः स॒गणो॑ मरु॒द्भिर॑स्मभ्य॒ मेष॑जा क॒रत॑ ॥३॥

1108. Vasuragnirvasuśravā acchā nakṣi dyumattamo rayim dāh.₂

(Cf. Rv V. 24.2; Yv. III. 25; XV. 48; XXV. 47)

1109. Tam tvā śociṣṭha dīdivaḥ₃ sumnāya nūnamīmahe sakhibhyaḥ.₃

(Cf. Rv V. 24.4; Yv. III. 26; XV. 48; XXV. 47)

Sūkta 23

1110. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.₁

(Cf. S. 452; Rv X. 157.1; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1111. Yajñam ca nasthanvam ca prajāṁ cādityairindrah saha sīṣadhātu.₂

(Cf. Rv X. 157.2; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1112. Ādityairindrah saganō marudbhirasmabhyam bheṣajā karat.₃

(Cf. Rv X. 157.3; Yv. XXV. 46; Av. XX. 63.2; 124.5)

1108. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth-splendidly renowned.
1109. O super-bright and resplendent, O adorable Lord, we earnestly solicit you for the happiness of our-selves and our friends.
1110. May we, along with the resplendent power behind the Sun and Nature's bounties bring into subjugation these worlds.
1111. May the power behind the Sun and the solar rays bring perfection to our sacred performances, our physical health and bring well-being to our offsprings.
1112. May the power behind the Sun and the solar rays, associated with cloud-bearing winds (*marut*) be the ptotector of our bodies.

(१४)

(१-४) वृषस्यास्य अग्नेनाद्विरत्त व्यंशयुवाः, मय्यस्यामा देवगणा वसताः, वैश्वामित्रो मयुष्मन्ता व क्रवकाः । (५) वयमप्या
इन्द्रो वृषहा, (१-४) द्वितीयाक्षीपरोऽय देवगणा मल्लो देवताः । विदुर् अन्ताः ।

प्र वोचोर्षि ॥१, २, ३॥

॥ इति ऋग्वेदस्य अन्तोऽर्चः ॥

Sūkta 24

1113. Pravaḥ (1) [Pra va indrāya vṛtrahantamaya viprāya
gātham gāyata yam juṣate.]₁

1114. Arca (2) [Arcantyarkam marutaḥ svarkā ā stobhati
śruti yuvā sa indraḥ.]₂

1115. Upa (3) [Upa prakṣe madhumati kṣiyantaḥ puṣyenā
rayim dhīmahe ta indra.]₃
[1113-1115. Pra vorcōṣa]
(Cf. S. 446; 445; 444)

Here ends Prapāthaka IV — Ardha I
Here also ends Adhyāya VII

1113. Do you with zeal in your presence perform the service of the resplendent Lord.
1115. 1113. *pravaḥ*, a may you with zeal, 1114. *arca*, worship, and 1115. *upa*, come close to Lord.
 [When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss — (*bhāvanā*, *jñāna*, and *ānanda*), it is invoked through seven senses, i.e. all the five *jñāna indriyas*, and in addition *manas* or mind and *buddhi* the intellect.]

END

अथ ऋग्वेद द्वितीयोऽर्धः

(१)

(१-१२) द्वापरावस्थास्य (१-३) प्रथमादिवचस्य वासिष्ठो वृषणः, (४-१२) ऋग्व्यादिगणनाय द्वापरावस्थास्योऽस्तितो देवतो वा कृतिः । (१-७, ९-१०, १२) प्रथमादिसप्तानां ऋषीन्द्राभ्योद्भास्यः प्रथमद्वितीयपादयोश्च सोमः, (८) अहम्या लिङ्गोत्तरः, (११, १२) पञ्चदस्या द्वापरावस्थास्योद्भास्यः च सूर्यो देवताः ।
(१-३) प्रथमादिवचस्य मिदुप्, (४-१२) ऋग्व्यादिगणनाय गायत्री छन्दोः ।

प्र काव्यमु॒शने॒व ब्रु॒वाणो॑ दे॒वो दे॒वानां॑ ज॒निमा॑ वि॒वक्ति॑ ।
महि॒म्रतः॑ शुचि॒बन्धुः॑ पा॒वकः॑ प॒दा व॑राहो अ॒भ्येति॑ रे॒भन् ॥१॥
प्र ह॒सास॑स्तृ॒पला वमु॑म॒च्छामा॑दस्तं वृ॒षणा॑ अ॒यासुः॑ ।
अ॒ङ्गोषि॑णं प॒वमानं॑ सखा॒यो दुर्म॑र्षं वा॒णं प्र व॑दन्ति सा॒कम् ॥२॥
स योज॑त उ॒रुगा॑यस्य जू॒तिं वृ॒था क्री॑डन्तं मि॒मते॑ न गा॒वः ।
प॑रीणसं कृ॒णुते ति॒ग्मशृ॑ङ्गो दि॒वा हरि॑दद॒र्शे न॑क्तमृ॒जः ॥३॥

Adhyāya VIII

Prapāthaka IV — Ardha II

Kha I

Sūkta 1

1116. Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti.
Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.₁
(Cf. S. 524; Rv IX. 97.7)
1117. Pra haṁśāstrpalā vagnumacchāmādaṣṭam vṛṣagaṇā ayāsuḥ.
Aṅgoṣiṇam pavamānaṁ sakhāyo durmarṣam vāṇam pra vadanti sākam.₂
(Cf. Rv IX. 97.8)
1118. Sa yojata urugāyasya jūtim vṛthā kṛīḍantam mimate na gāvāḥ.
Parīṇasam kṛṇute tigmaśṛngo divā harirdadṛṣe naktamṛjaḥ.₃
(Cf. Rv IX. 97.9)

Adhyāya VIII

1116. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a musical sound [*Varāha* = vara + āha = auspicious and pleasant sound].
1117. Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir.
1118. Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smooth and steady. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night.

प्र॑ स्वाना॑सो र॑या इ॒वाव॑न्तो न॑ श्रव॑स्पवः । सोमा॑सो रा॑ये अ॒क्रमुः ॥४॥
 हि॒न्वा॑ना॒सो र॑या इ॒व द॑ध॒न्विरे॑ गर्भ॑स्त्योः । म॑रासः का॒रिणा॑मिव ॥५॥
 राजा॑नो न॑ प्र॒शस्ति॑भिः सोमा॑सो गो॒भिर॑ञ्जते । य॒ज्ञो न॑ सप्त॑ धा॒तुभिः ॥६॥
 परि॑ स्वाना॑स इ॒न्दवो॑ म॒दाय॑ ब॒हेणा॑ गिरा॑ । म॒धो अ॑र्षन्ति धा॒रया॑ ॥७॥
 आपा॑ना॒सो वि॒वस्वतो॑ जि॒न्वन्त॑ उष॑सो भ॒गम् । सू॒रा अ॑प्सं वि॒ तन्वते ॥८॥
 अप॑ द्वा॒रा म॒तीना॑ प्र॒त्ना ऋ॑ष्वन्ति का॒रवः॑ । वृ॒ष्णो ह॑रस आ॒यवः॑ ॥९॥
 समी॑चीना॒स आ॑शत॑ हो॒तारः॑ सप्त॑जानयः । प॒दमे॑कस्य पि॒प्रतः॑ ॥१०॥

1119. Pra svānāso rathā ivārvanto na śravasyavaḥ.
 Somāso rāye akramuḥ.⁴
 (Cf. Rv IX. 10.1)
1120. Hinvānāso rathā iva dadhanvire gabhastyoḥ.
 Bharāsaḥ kāriṇāmiva.⁵
 (Cf. Rv IX. 10.2)
1121. Rājāno na praśastibhiḥ somāso gobhirañjate.
 Yajño na sapta dhatubhiḥ.⁶
 (Cf. Rv IX. 10.3)
1122. Pari svānāsa indavo madāya barhaṇā girā.
 Madho arṣanti dhārayā.⁷
 (Cf. Rv IX. 10.4)
1123. Āpānāso vivasvato jinvanta uṣaso bhagam.
 Sūrā aṇvam vi tanvate.⁸
 (Cf. Rv IX. 10.5)
1124. Apa dvārā matinām pratnā ṛṇvanti kāravaḥ.
 Vṛṣṇo harasa āyavaḥ.⁹
 (Cf. Rv IX. 10.6)
1125. Samicīnāsa āśata hotāraḥ saptaajānayaḥ.
 (Padamekasya piprataḥ.¹⁰
 (Cf. Rv IX. 10.7)

1119. The elixirs of bliss, longing for food and strength, uttering a sound, as if, of chariots, or of horses, have come here for the sake of excellence and prosperity.
1120. Coming like chariots (to the place of work and worship, they (the stems of the plant of divine juices are upheld in the arms (of the priests) or as a load in the arms of a toiler.
1121. The libations (of the herbal juice) are anointed with milk (of devotion) as kings with praises and tended as a stream to excite exhilaration.
1122. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.
1123. The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound.
1124. The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice.
1125. The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective.

नाभा नाभि न आ ददे चक्षुषा सूर्यं दृशे । कवेरपत्यमा दुहे ॥११॥
अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम् । सूरः पश्यति चक्षसा ॥१२॥

(१-११) आदराचत्वात्स्य कान्यपोऽस्तितो देवतो वा कनिः । (१-११, १-१२) मयमादितृव्यपत्य कन्यादि-
पत्यमात्रं सोमः, (७-८) साम्यदृष्ट्योः सोमो लिङ्गोक्त्य वा देवता । गायत्री कृताः ॥

अष्टममिन्दवः पथा धर्मज्ञतस्य सुश्रियः । विदाना अस्य योजना ॥११॥
प्र धारा मधो अभियो महिरपो वि गाहते । हविर्हविःषु वन्द्यः ॥१२॥
प्र युजा वाचो अभियो वृषो अचिक्रदद्वने । सन्नाभिसत्यो अध्वरः ॥१३॥
परि यत्काव्या कविर्नृम्णा पुनानो अर्षति । स्वर्वाजी सिषासति ॥१४॥

1126. Nābhā nābhim na ā dade cakṣuṣā sūryam dṛṣe.
Kaverapatyamā duhe. 11
(Cf. Rv IX. 10.8)

1127. Abhi priyam divaspadamadhvaryubhiguhā hitam.
Sūraḥ paśyati cakṣasā. 12

Khaṇḍa II

Sūkta 2

1128. Asrgramindavaḥ pathā dharmannṛtasya suśriyaḥ.
Vidānā asya yojanā. 1
(Cf. Rv IX. 7.1)

1129. Pra dhārā madho agriyo mahīrapo vi gāhate.
Havirhaviḥṣu vandyah. 2
(Cf. Rv IX. 7.2)

1130. Pra yujā vāco agriyo vṛṣo acikradadvane.
Sadmābhi satyo adhvaraḥ. 3
(Cf. Rv IX. 7.3)

1131. Pari yatkāvyā kavirñemñā punāno arṣati.
Svarvājī siṣāsati. 4
(Cf. Rv IX. 7.4)

1126. I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the Sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant).
1127. The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir.
1128. The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth.
1129. Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent.
1130. The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds.
1131. When the seer, the love-divine, full of ample treasures, goes round in the midst of recitations (by devotees), then the mighty resplendent Self seated in heaven (of heart) rejoices and accepts the invocations.

पवमानो अभि स्पृधो विज्ञो राजेव सीदति । यदीमृष्वन्ति वेधरः ॥५॥
 अज्या वारे परि प्रियो हरिवनेषु सीदति । रेभो वनुष्यते मती ॥६॥
 स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धमेणा ॥७॥
 आ मित्रे वरुणे भगे मधोः पवन्त उर्मयः । विदाना अस्य शक्ममिः ॥८॥
 अस्मभ्य रोदसी रयिं मध्वो वाजस्य सातये । श्रवो वसुनि सञ्जितम् ॥९॥
 आ ते दक्षं मयोभुवं वह्निमया वृणीमहे । पान्तमा पुरुस्पृहम् ॥१०॥
 आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥११॥

1132. Pavamāno abhi spr̥dho viśo rājeva sīdati.
 Yadīmṛṣvanti vedhasaḥ.
 (Cf. R̥v IX. 7.5)
1133. Avyā vāre pari priyo harirvaneṣu sīdati.
 Rebho vanuṣyate matī.
 (Cf. R̥v IX. 7.6)
1134. Sa vāyumindramaśvinā sākam madena gacchati.
 Raṇā yo asya dharmaṇā.
 (Cf. R̥v IX. 7.7)
1135. Ā mitre varuṇe bhage madhoḥ pavanta ūrmayaḥ.
 Vidānā asya śakmabhiḥ.
 (Cf. R̥v IX. 7.8)
1136. Asmabhyam rodasī rayim madhvo vājasya sātaye
 Śravo vasūni sañjitam.
 (Cf. R̥v IX. 7.9)
1137. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.
 Pāntamā puruspr̥ham.
 (Cf. R̥v IX. 7.10)
1138. Ā mandramā vareṇyamā vipramā manīṣiṇam.
 Pāntamā puruspr̥ham.
 (Cf. R̥v IX. 7.11)

1132. When it (the love-divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose.
1133. The green — tinted (love-divine), dear to the cosmic forces (or spiritual instincts) blends with waters and then moves forward for filtration on the ultra-psychic woollen sieve in the midst of the thrilling chants by the welcoming priests.
1134. He, the householder, who is assiduous in the technique of effusion and filtration and the divine elixir, is blessed by biunties like wind, fire and the twin divines.
1135. The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. (*mitra, varuṇa* and *bhaga*). The worshippers who accept the virtuous of this elixir are rewarded with happiness.
1136. O heaven and earth (*rodast*), for the acquisition of this exhilarating divine love, may you win for us fame and riches.
1137. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; —
1138. — exhilarating worthy of choice, the wise, the intelligent, the defender, and coveted by all; —

आ रयिमा सुचेतुनमा सुक्रतो तनूष्व। पान्तमा पुरुस्पृहम् ॥१२॥

(१)

(१-१) मृचत्वाय वाहेस्त्यो महाय क्रपिः । मग्निर्वैश्वानरो देवाय देवता । विष्टुं धनः ।
 मृधानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कविं सस्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥१॥
 त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
 तव क्रतुभिरमृतत्वमायन्वैश्वानरं यत्पिबोरदीदेः ॥२॥
 नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
 वैश्वानरं रथ्यमध्वराणां यज्ञस्य क्रतुं जनयन्त देवाः ॥३॥

1139. A rayimā sucetunamā sukrato tanūṣvā.
 Pāntamā purursprham. 12

Khaṇḍa III

Sūkta 3

1140. Mūrdhānam dive aratim pṛthivyā vaiśvānaramṛta ā
 jātamagnim.
 Kvīm samrājamatithim janānāmāsannah. pātram
 janayanta devāh. 1
 (Cf. S. 67; Rv VI. 7.1: Yv. VII. 24; XXXIII. 8)

1141. Tvām viśve amṛta jāyamānam śiśum na devā abhi sam
 navante.
 Tava kratubhiramṛtatvamāyan vaiśvānara
 yatpioradīdeh. 2
 (Cf. Rv VI. 7.4)

1142. Nābhim yajñānām sadanam rayīṇām
 mahāmāhāvamabhi sam navanta.
 Vaiśvānaram rathyamadhvarāṇām yajñasya ketum
 janayanta devāh. 3
 (Cf. Rv VI. 7.2)

1139. (We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. you are the defender and coveted by all.
1140. Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly liminaries. He, an offspring of eternal order, is wise, soveries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing.
1141. O immortal universal leader, when manifested, as if, born infant, all cosmic forces glorified you. When you shine in the parental midspace, these forces, the offsprings of cosmos, gain immortality.
1142. Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions.

(४)

(१-४) वृषस्यास्यदेवो वयम् ऋषिः । मित्रवर्धनो देवते । गापयी छन्दः ।

प्र वो मित्राय गायत वरुणाय विपं गिरा । महिक्षत्रावृतं धृष्टम् ॥१॥
 सम्राजा या घृतयोनी मित्रधौमा वरुणश्च । देवा देवेषु प्रदास्ता ॥२॥
 ता नः शक्तं पार्थिवस्य महो रार्यो दिव्यस्य । महि वा क्षत्रे देवेषु ॥३॥

(५)

(१-५) वृषस्यास्य देवाभिर्गो वसुष्मन्ता ऋषिः । इन्द्रो देवता । गापयी छन्दः ।

इन्द्रा याहि चित्रमानो सुता इमे त्वायवः । अण्वीभिस्तानां पूतासः ॥१॥
 इन्द्रा याहि धियेषितो विप्रजृतः सुतावतः । उप ब्रह्माणि वाघतः ॥२॥
 इन्द्रा याहि तृतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥३॥

Sūkta 4

1143. Pra vo mitrāya gāyata varuṇāya vipā girā.
 Mahikṣatrāvṛtam bṛhat.₁
 (Cf. Rv V. 68.1)

1144. Samrājā yā ghṛtayonī mitraścobhā varuṇaśca.
 Devā deveṣu praśastā.₂
 (Cf. Rv V. 68.2)

1145. Tā naḥ śaktam pāṛthivasya maho rāyo divyasya.
 Mahi vām Kṣatram deveṣu. (Cf. S. 1465; Rv V. 68.3)

Sūkta 5

1146. Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
 Anvībhistanā pūtāsaḥ.₁
 (Cf. Rv I. 3.4; Yv. XX. 87; Av. XX. 84.1)

1147. Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
 Upa brahmāṇi vāghataḥ.₂
 (Cf. Rv I. 3.5; Yv. XX. 88; Av. XX. 84.2)

1148. Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
 Sute dadhiṣva naścanah.₃
 (Cf. Rv I. 3.6; Yv. XX. 89; Av. XX. 84.3)

1143. Sing loud an inspired song to the twin-Lord of light and bliss (*mitra-varuṇa*). O mighty Lord, you are Truth, you are Great (*ṛtam-br̥hat*).
1144. The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces,
1145. He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.
1146. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance.
1147. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life.
1148. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses.

(१)

(१-१) वृषस्यास्य पाहंसत्यो मगदाय ऊषि । इन्द्राग्नी देवते । गायत्री छन्दः ॥

तमीदिव्य यो अचिषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१॥

य इद आविवासति सुन्नमिन्द्रस्य मर्त्यः । युवनाय सुतरा अपः ॥२॥

ता नो वाजवतीरिष आशुन्पिपृतमवतः । एन्द्रमग्निं च वोढेवे ॥३॥

(७)

(१-७) वृषस्यास्याङ्गिरसा सिङ्गतामिषावतीरुषिण्य ऊषि । इन्द्रसोमौ देवते । यगनी छन्दः ॥

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्घिरम् ।

मये इव युवतिभिः समर्पति सोमः कलशे शतयामना पथा ॥१॥

Sūkta 6

1149. Tamīḍiṣva yo arciṣā vanā viśvā pariṣvajat.
Kṛṣṇā kṛṇoti jihvayā.₁
(Cf. Rv VI. 60.10)

1150. Ya iddha āvivāsati sumnamindrasya martyaḥ.
Dyumnāya sutarā apah.₂
(Cf. Rv VI. 60.11)

1151. Tā no vājavatīriṣa āśūn pipṛtamavataḥ.
Endramagnim ca voḍhave.₃
(Cf. Rv VI. 60.12)

Khaṇḍa VII

Sūkta 7

1152. Pro ayāsīdindurindrasya niṣkṛtaṁ sakhā sakhyurna
pra mināti saṅgiram.
Marya iva yuvatibhiḥ samarṣati somāḥ kalaśe
śatayāmanā pathā.₁
(Cf. S. 557; Rv IX. 86; Av. XVIII. 4.60)

1149. Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue.
1150. The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance.
1151. May the two grant us strengthening food and speedy power to convey our offerings to the divine forces.
1152. The divine elixir goes to the abode of the Sun; as a friend, it does not betray the affection of his friends. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.

प्र वो धियो मन्द्रयुवा विपन्युवः पनस्युवः संवरणेप्यकमुः ।
 हरिं क्रोदन्तमभ्यनूषत स्तुमाभि धेनवः पयसेदशिश्रयुः ॥२॥
 आ नः सोम संयते पिप्युषीमिषामिन्दा पवस्व पवमान ऊर्मिणा ।
 या नो दोहते त्रिरहन्नसंभुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम् ॥३॥

(८)

(१-२) द्रुपयस्यास्माद्विरक्तः पुण्ड्रव्या कनिः । इन्द्रो रेषत । इवती धन्वः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
 इन्द्रं न यज्ञविश्वगूर्तमृन्ध्वसमघृष्टं धृष्णुमोजसा ॥१॥
 अषादमुग्रं पृत्तनासु सासहि यस्मिन्महीरुन्नयः ।
 सं धेनवा जायमाने अनोनवृषावः क्षामीरनोनवुः ॥२॥

1153. Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ
 samvaraṇeṣvakramuḥ.
 Harim krīḍantamabhyānūsata stubho'bhi dhenavaḥ
 payasedaśīśrayuḥ.²
 (Cf. Rv IX. 86.17)

1154. Ā naḥ soma sanyatam pipyuṣīmiṣamindo pavaśva
 pavamāna urmiṇā.
 Yā no dohate trirahannasascuṣī kṣumadvājavanma
 dhumatsuvīryam.³
 (Cf. Rv IX. 86.18)

Sūkta 8

1155. Na kiṣṭam karmaṇā naśadyaś cakāra sadāvṛdham.
 Indram na yajñair viśvagūrttam ṛbhasam adhṛṣṭam
 dhṛṣṇum ojaśā.¹
 (Cf. S. 243; Rv VIII. 70.3; Av. XX. 92.18)
1156. Aśādham ugram pṛtanāsu śāsahim yasmin
 mahīrurujrayaḥ.
 Sam dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr
 anonavuḥ.²
 (Cf. Rv VIII. 70.4; Av. XX. 92.19)

1153. Your exhilarating tuneful praises advance into the halls of woeship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk.
1154. O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility.
1155. None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong.
1156. I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him.

(९)

(१-३) वृषस्यास्य कायसो परितनाशहृषी । सोममिवावक्या देवताः । उन्मिहं हन्तः ॥

सखाय आ नि पौदत पुनानाय प्र गायत । शिशु ने यज्ञेः परि मूषत श्रिये ॥१॥
 समी वत्सं न मातृभिः सृजता गयसाधनम् । देवाव्याश्च मदमभि द्विशवसम् ॥२॥
 पुनाता दक्षसाधनं यथा शोधाय वीतये । यथा मित्राय वरुणाय शन्तमम् ॥३॥

(१०)

(१-३) वृषस्यास्यैश्वर्यो विज्या अत्रय कृषयः । सोमेन्द्रो देवते । अक्षरपद्विरुच्यः ॥

प्र वाज्यक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥१॥
 स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः ॥२॥

Khaṇḍa V

Sūkta 9

1157. Sakhāya ā ni śīdata punānāya pra gāyata.
 Śīsum na yajñaiḥ pari bhūṣata śriye.₁
 (Cf. S. 568; Rv IX. 104.1)
1158. Samī vatsam na matr̥bhiḥ sṛjatā gayasāadhanam.
 Devāvyām madamabhi dviśavasam.₂
 (Cf. Rv IX. 104.2)
1159. Punātā dakṣasāadhanam yathā śardhāya vītaye.
 Yathā mitrāya varuṇāya śantamam.₃
 (Cf. Rv IX. 104.3)

Sūkta 10

1160. Pra vājyakṣāḥ sahasradhārastirah pavitrām vi
 vāramavyam.₁
 (Cf. Rv IX. 109.16)
1161. Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ
 Śrīṇānaḥ.₂
 (Cf. Rv IX. 109.17)

1157. Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings and thus beautify it, as parents decorate a baby.
1158. Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. it is endowed with twofold strength, physical and spiritual.
1159. Purty and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction.
1160. Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides.
1161. The elixir, giver of thousands-fold verility, is washed with waters. It is then mixed with milk and curd and finally filtered.

प्र सोम याहीन्द्रस्य कुक्षं नृभिर्व्येमाणा अद्रिभिः सुतः ॥३॥

(११)

(१-३) वृषस्यास्य मांसो यमद्विक्रिषिः । सोमो देवाभ्य देवताः । गायत्री छन्दः ॥

ये सोमासः परावन्ति ये अर्वावन्ति सुन्विरे । ये वादः शर्याणावन्ति ॥१॥

ये आर्जिकेषु कृत्वसु ये मध्ये पस्त्यानाम् । ये वा जनैषु पञ्चसु ॥२॥

ते नो वृष्टिं दिवस्पारि पवन्तामा सुवीर्यम् । स्वानां देवास इन्दवः ॥३॥

(११)

(१-३) वृषस्वास्य मांसो यत्त क्रिषिः । अद्रिर्वेवता । गायत्री छन्दः ॥

आ ते वत्सो मनो यमत्परमाश्रितसधस्थात् । अग्ने त्वां कामये गिरा ॥१॥

1162. Pra soma yāhīndrasya kukṣā nṛbhīryemāno adribhiḥ
sutaḥ.₃
(Cf. Rv IX. 109.18)

Sūkta 11

1163. Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryāṇāvati.₁
(Cf. Rv IX. 65.22)
1164. Ya ārjikeṣu kṛtvasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.₂
(Cf. Rv IX. 65.23)
1165. Te no vṛṣṭim divaspari pavantāmā suvīryam.
Svānā devāsa indavaḥ.₃
(Cf. Rv IX. 65.24)

Khaṇḍa VI

Sūkta 12

1166. Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvām kāmāye girā.₁
(Cf. S. 8; Rv VIII. 11.7; Yv. XII. 115)

1162. O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. .
1163. May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart.
1164. — or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind —
1165. — may those celestial elixir when expressed, pour down upon us from celestial heavenly region and furnish us heroic children.
1166. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.

पु॒त्रा॑ हि स॒दृ॒क्ष॑सि दि॒शो वि॒श्वा अ॒नु प्र॑भुः । स॒मत्सु॑ त्वा हवामहे ॥२॥
स॒मत्स्व॑मिम॒वसे॑ वाज॑यन्तो हवामहे । वा॒जेषु॑ चि॒त्रा॑धसम् ॥३॥

(११)

(१-३) वृषस्यास्याङ्गिरसो वृषेय ऋषिः । इन्द्रो देवता । सङ्गुष्मिह छन्दः ॥

त्वं न इन्द्रा भर आजो नृम्णः शतक्रतो विचर्षणे । ओ वीरं प्रतनासहम् ॥१॥
त्वः हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अथा ते सुवर्णमीमहे ॥२॥
त्वाः शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे सहस्रकृत । स नो रास्व सुवीर्यम् ॥३॥

1167. Purutrā hi sadṛkṣasi diśo visvā anu prabhuḥ.
Samatsu tvā havāmahe.
(Cf. Rv VIII. 11.8: 43.21)

1168. Samatsvagnimavase vājayanto havāmahe.
Vājeṣu citrarādhasam.
(Cf. Rv VIII. 11.9)

Sūkta 13

1169. Tvam na indrā bhara oja nṛmṇam śatakrato vicarṣaṇe.
Ā vīram prtanāśaham.
(Cf. S. 405; Rv VIII. 98.10; Av. XX. 108.1)

1170. Tvam hi naḥ pitā vaso tvam mātā śatakrato
babhūvitha.
Athā te sumnamīmahe.
(Cf. Rv VIII. 98.11; Av. XX. 108.2)

1171. Tvam śuṣmīn puruhuta vājayantamupa bruve
sahaskṛta.
Sa no rāsva suvīryam.
(Cf. Rv VIII. 98.12; Av. XX. 108.3)

1167. You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you.
1168. When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts. to help us in the battle of life.
1169. O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion.
1170. O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which verily, is yours.
1171. O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give us wealth.

(१४)

(१-१) वृषस्यास्य मनोऽधिकृतिः । इदो रेवता । मनुष्यं धनः ॥

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।
 राधस्तन्नो विददस् उभयाहस्त्या भर ॥१॥
 यन्नन्यसे वरेण्यमिन्द्र युक्षं तदा भर ।
 विद्याम तस्य ते वयमकूपारस्य दावनः ॥२॥
 यत्ते दिक्षु प्रराध्य मनो अस्ति श्रुतं बृहत् ।
 तेन ददा चिदद्रिव आ वाजं दर्शि सातये ॥३॥

॥ इति अथर्विकः अष्टादशः ॥

Sūkta 14

1172. Yadindra citra ma iha nāsti tvādātamadrivaḥ.
 Rādhastanno vidadvasa ubhayāhastyā bhara.₁
 (Cf. S. 345; Rv V. 39.1)
1173. Yanmanyase vareṇyamindra dyukṣam tadā bhara.
 Vidyāma tasya te vayamakūpārasya dāvanāḥ.₂
 (Cf. Rv V. 39.2)
1174. Yatte dikṣu prarādhyam mano asti śrutam bṛhat.
 Tena draḍhā cidadriva ā vājam darṣi sātaye.₃
 (Cf. Rv V. 39.3)

Here ends Prapāṭhaka IV — Ardha II
 And also ends Prapāṭhaka IV
 Here ends Adhyāya VIII

1172. O wondrous resplendent Lord, wielder of the
admantine justice, master of precious treasures, what
wealth is meant to be showered to us, that bounty,
may you, with both hands full, bring to us.
1173. May you, O resplendent Lord, grant us whatever you
deem worth the wish and blessed. May we continue to
be in your boundless munificence.
1174. O wielder of justice, since your generous and
praise-worthy liberality is far-renowned, may you
with that lofty spirit break open the stronghold of
adversaries, and distribute substantial food to the
deserving.

END

अथ पञ्चमः प्रपाठकः

(१)

(1-2) वृषस्यात्य देशोदातिः । कर्तारं कविः । सोमो देवता । विदुर् छन्दः ॥

शिशुं जज्ञानं हयतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन ।
 कविर्गीर्भिः काव्येना कविः सन्तोमः पवित्रमत्येति रेभन् ॥१॥
 ऋषिमना य ऋषिहृत्स्वर्षोः सहस्रनीयः पदवीः कवीनाम् ।
 तृतीयं धाम महिषः सिषासन्तोमो विराजमनु गजतिं द्रुप् ॥२॥
 चमूपच्छयेनः शकुनो विभृत्वा गोविन्दुद्रप्स आयुधानि विभ्रत् ।
 अपामृमि सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥३॥

Adhyāya IX

Prapaṭha V: Ardha I

Khaṇḍa I

Sūkta 1

1175. Śiśum jañanaṁ haryatam mṛjanti śumbhanti vipram
 maruto gāṇena.
 Kavirgīrbhiḥ kāvyena kaviḥ santosomaḥ
 pavitramatyeti rebhan.₁
 (Cf. Rv IX. 96.17)
1176. Ṛṣimanā ya ṛsikṛt svarṣāḥ sahasranīthaḥ padaviḥ
 kavīhām.
 Tṛtīyam dhāma mahiṣaḥ siṣāsantsomo virājamanu
 rājati śṭup.₂
 (Cf. Rv IX. 96.18)
1177. Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa
 āyudhāni bibhṛat.
 Apābhūmiṁ sacamānaḥ samudram turīyam dhāma
 mahiṣo vivakti.₃
 (Cf. Rv IX. 96.19)

Adhyāya IX

1175. Just as a newly born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1176. The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousand of hymns, and a leader of the wise, stay in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent Self.
1177. The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath).

(९)

(१-९) नवर्षेत्यास्य कारयरोऽसितो देवतो वा कफिः । सोमेन्द्रो वायुमिन्द्रो देवा देवताः । ग.पथी छन्दः ।

ए॒ते सो॒मा अ॒भि प्रि॒यमिन्द्र॑स्य का॒ममक्षर॑न् । वर्ध॑न्तो अ॒स्य वी॒र्यम् ॥१॥
 पु॒ना॒नास॑श्चमू॒षदो ग॑च्छन्तो वा॒युम॑श्वि॒ना । ते नो॑ धत्त सु॒वीर्य॑म् ॥२॥
 इन्द्र॑स्य सोम रा॒धसे पु॒ना॒नो हार्दि॑ चोदय । दे॒वानां॑ योनि॒मास॑दम् ॥३॥
 मृ॒जन्ति॑ त्वा द॒श क्षि॒पो हि॒न्वन्ति॑ सप्त धी॒तयः॑ । अनु॑ वि॒प्रा अ॒मादि॑षुः ॥४॥
 दे॒वेभ्य॑स्त्वा म॒दाय॑ क॒स्र सृ॒जान॑मति मे॒ष्यः । सं गो॒भिर्वा॑सयाम॒सि ॥५॥
 पु॒ना॒नः कल॑शे॒ष्वा व॑सा॒ण्यरु॑षो ह॒रिः । परि॑ ग॒व्यान्व॑यत ॥६॥

Sūkta 2

1178. Ete somā abhi priyamindrasya kāmamākṣaran.
 Vardhanto asya vīryam.₁
 (Cf. Rv IX. 8.1)
1179. Punānāsaścamūṣado gacchanto vāyumaśvinā.
 Te no dhatta suvīryam.₂
 (Cf. Rv IX. 8.2)
1180. Indrasya soma rādhase punāno hārdi codaya.
 Devānām yonimāsadam.₃
 (Cf. Rv IX. 8.3)
1181. Mrjanti tvā daśa kṣipo hinvanti sapta dhītayaḥ.
 Anu viprā amādiṣuḥ.₄
 (Cf. Rv IX. 8.4)
1182. Devebhyastvā madāya kaṁ srjānamati meṣyaḥ.
 Sam gobhirvāsayāmaṣi.₅
 (Cf. Rv IX. 8.5)
1183. Punānaḥ kalaśeṣvā vasrānyaruṣo hariḥ.
 Pari gavyānyavyata.₆
 (Cf. Rv IX. 8.6)

1178. These much-lauded divine elixirs are let flow into the self in the most exhilarating stream for the sake of obtaining abundant food (or enhancing vigour).
1179. Pure-flowing filling the ladles these (streams of divine love) proceed to the wind and the twin divine. May they sustain our strength and vigour.
1180. O pure effusing divine elixir, you provide gratification to the resplendent Self. May you impel him to participate in the place of benevolent works.
1181. The ten fingers effuse you and the seven participating priests caress you; the sages gladden you.
1182. When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties.
1183. When (the divine love) is purified in the pitcher of heart, it come out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow.

मधेन॑ जा पवस्व॑ नो जहि॑ विश्वा॑ अप॑ द्विषः॑ । इन्द्रो॑ सखाय॑मा वि॒श ॥७॥
 नृचक्ष॑सं त्वा वय॑मिन्द्र॒पीत॑स्व॒र्विद॑म् । भक्षी॑महि॒ प्रजा॑मिष॑म् ॥८॥
 वृष्टि॑ दिवः॒ परि॑ स्रव॑ शु॒क्लं पृथि॑व्या अधि॑ । स॒हो नः॑ सोम॑ पृ॒त्सु धाः॑ ॥९॥

(१)

(१-९) मधेन्यस्व काम्योऽस्ति देवो वा भक्तिः । वायुरिन्द्रोऽसौ देवता । पावनी छन्दः ।

सोमः पु॒नानो॑ अ॒र्पति॑ स॒हस्रे॑धरो॒ अत्य॑विः । वा॒यो रिन्द्र॑स्य नि॒ष्कृत॑म् ॥१॥
 प॒वमान॑मव॒स्यवो॑ वि॒प्रम॑भि॒ प्र गाय॑त । मु॒ष्वाणां॑ दे॒ववी॑तये ॥२॥
 प॒वन्ते॑ वा॒जसा॑तये॒ सोमोः॑ स॒हस्रे॑पाजसः । गृ॒णानो॑ दे॒ववी॑तये ॥३॥

1184. Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
 Indo sakhāyamā viśa.7
 (Cf. Rv IX. 8.7)

1185. Nṛcakṣasam tvā vayamindrapītaṁ svarvidam.
 Bhakṣīmahi prajāmiṣam.8
 (Cf. Rv IX. 8.9)

1186. Vṛṣtim divaḥ pari srava dyumnā pṛthivyā adhi.
 Saho naḥ soma pṛtsu dhāḥ.9
 (Cf. Rv IX. 8.8)

Khaṇḍa II

Sūkta 3

1187. Somāḥ punāno arṣati sahasradhāro atyaviḥ.
 Vāyorindrasya niṣkṛtam.1
 (Cf. Rv IX. 13.1)

1188. Payamānam avasyavo vipramabhi pra gāyata.
 Suṣvāṇam devavītaye.2
 (Cf. Rv IX. 13.2)

1189. Pavante vājasātaye somāḥ sahasrapājasah.
 Grnānā devavītaye.3
 (Cf. Rv IX. 13.3)

1184. Flow on to us, who are your affluent devotees and drive away all our adversaries. O divine love, may you procure for us the friendship of the resplendent Self.
1185. (O divine elixir) you are the contemplator of men, the loving beverage of the resplendent Self and the knower of all things; may we, while adoring you, be blessed with progeny and food.
1186. Pour down rain from heaven, and abundance, upon the earth; uphold our strength, o love divine, in our struggle of life.
1187. The spiritual elixir, while filtered, flows in thousand streams through the celestial fleecy filters, and proceeds ahead like wind and Sun's rays (*vāyu-indra*).
1188. May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage.
1189. The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns.

उ॒त नो॑ वा॒जसा॒तये॑ प॒वस्व॑ बृ॒हती॑रिषः । पु॒मदि॑न्दो सु॒वीर्य॑म् ॥४॥
 अ॒त्या हि॒या॒ना न॑ हे॒तुर्भि॑र॒सृग्मं॑ वा॒जसा॒तये॑ । वि॒ वार॑म॒व्यमा॑शवः ॥५॥
 ते नः॑ स॒हस्रि॑ण॒रयि॑ प॒वन्ता॑मा सु॒वीर्य॑म् । स्वा॒ना दे॒वांस॑ इ॒न्दवः॑ ॥६॥
 वा॒श्रा अ॑ष॒न्ती॒न्दवो॑भि॒ वत्सं॑ न मा॒तरः॑ । द॒धन्वि॑रे ग॒मस्त्योः॑ ॥७॥
 जु॒ष्ट इ॒न्द्राय॑ म॒त्सरः॑ प॒वमानः॑ क॒निक॑दत् । वि॒श्वा अप॑ हि॒षो जहि॑ ॥८॥
 अ॒पघ्न॑न्तो अ॒राव्णः॑ प॒वमानाः॑ स्व॒र्दशः॑ । यो॒नावृ॑तस्य सी॒दत॑ ॥९॥

1190. Uta no vājasātaye pavasva bṛhatīriṣaḥ.
 Dyumadindo suvīryam.⁴
 (Cf. Rv IX. 13.4)
1191. Atyā hiyānā na heturbhir asṛgram vājasātaye.
 Vi vāram avyamāśavaḥ.⁵
 (Cf. Rv IX. 13.6)
1192. Te naḥ sahasriṇaṁ rayim pavantāmā suvīryam.
 Svānā devāsa indavaḥ.⁶
 (Cf. Rv IX. 13.5)
1193. Vāsrā arṣantīndavo'bhi vatsam na mātaraḥ.
 Dadhanvire gabhastyoḥ.⁷
 (Cf. Rv IX. 13.7)
1194. Juṣṭa indrāya matsaraḥ pavamānaḥ kanikradat.
 Viśvā apa dviśo jahi.⁸
 (Cf. Rv IX. 13.8)
1195. Apaghnanto arāvṇaḥ pavamānaḥ swardśaḥ.
 Yonāvṛtasya sīdata.⁹
 (Cf. Rv IX. 13.9)

1190. O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food.
1191. Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter.
1192. May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour.
1193. While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms.
1194. O pure blissful love divine, you are acceptable and pleasing to the resplendent Self. While uttering sound, may you destroy all our adversaries.
1195. May you (o love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.

(४)

(१-५) नमस्यस्यास्य वास्यसोऽसितो देवतो वा कविः । इन्द्रास्यो देवते । मावशी ऋक् ॥

सोमो अ॒सृग्रमि॑न्दवः सु॒ता ऋ॒तस्य॑ धा॒रया॑ । इन्द्रा॑य मधु॒मत्त॑माः ॥१॥
 अबि॑ वि॒प्रा अनु॑षत गा॒वो वत्सं॑ न धे॒नवः॑ । इन्द्र॑स्य सोम॑स्य पी॒तये॑ ॥२॥
 मद॑च्युत्सेति सा॒दने॑ सिन्धो॑रूर्मा वि॒पश्चित् । सोमो॑ गौरी॒ अधि॑ श्रितः ॥३॥
 दि॒वो नाभा॑ विचक्ष॑णोऽन्या वा॒रे मही॑यते । सोमो॑ यः सु॒क्रतुः॑ कविः ॥४॥
 यः सोमः॑ कल॑शेष्वा अन्तः पवि॑त्र आ॒हितः॑ । तमि॑न्दुः परि॒ षस्व॑जे ॥५॥
 प्र वाच॑मिन्दुरिष्यति स॒मुद्र॑स्याधि॒ विष्ट॑पि । जिन्व॑न्कोशं मधु॒मुत्त॑म ॥६॥

Khaṇḍa III

Sukta 4

1196. Somā asṛgram indvaḥ sutā ṛtasya dhārayā.
 Indrāya madhumattamāḥ.
 (Cf. Ṛv IX. 12.1)
1197. Abhi viprā anūṣata gāvo vatsam na dhenavaḥ.
 Indram somasya. pītaye.
 (Cf. Ṛv IX. 12.2)
1198. Madacyut kṣeti sādane sindhorūrmā vipaścīt.
 Somo gaurī adhi śrītaḥ.
 (Cf. Ṛv IX. 12.3)
1199. Divo nābhā vicakṣaṇo'vyā vāre mahīyate.
 Somo yaḥ sukratuḥ kaviḥ.
 (Cf. Ṛv IX. 12.5)
1200. Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitaḥ.
 Taminduḥ pari śasvaje.
 (Cf. Ṛv IX. 12.5)
1201. Pra vācaminduriṣyati samudrasyādhi viṣṭapi.
 Jinvan kosam madhuścutam.
 (Cf. Ṛv IX. 12.6)

1196. The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent Self in the hall of this eternal sacrifice.
1197. The wise men call upon the resplendent Self to enjoy the divine elixir, as the mother kine low to their calves.
1198. The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone).
1199. The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter.
1200. The one collected in the vats of pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together.
1201. The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud.

नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सवर्दुघाम् । हिन्वानो मानुषा युजा ॥७॥
 आ पवमान धारय रयिं सहस्रवर्चसम् । अस्मै इन्दो स्वाभुवम् ॥८॥
 अभि प्रिया दिवः कविर्विप्रः स धारया सुतः । सोमो हिन्वे परावति ॥९॥

(५)

(१-५) शश्वत्स्यास्याङ्गिरस उपप्य कपिः । सोमेन्द्रो देवते । गापयी छन्दः ॥

उत्ते शुष्मास ईरते सिन्धोरुर्मैरिव स्वनः । वाणस्य चोदया पविम् ॥१॥
 प्रसवे त उदीरते तिस्रो वाचो मखस्युवः । यदव्य एषि सानवि ॥२॥
 अव्या वारैः परि प्रियं हरिं हिन्वन्त्यद्रिभिः । पवमानं मधुभुतम् ॥३॥

1202. Nityastotro vanaspatir dhenāmantah sabardughām.

Hinvāno mānuṣā yuja. 7

(Cf. Rv IX. 12.7)

1203. Ā pavamāna dhārayā rayiṁ sahasravarcasam.

Asme indo svābhuvam. 8

(Cf. Rv IX. 12.9)

1204. Abhi priyā divaḥ kavir vipraḥ sa dhārayā sutaḥ.

Somo hinve parāvatī. 9

(Cf. Rv IX. 12.8)

Khaṇḍa IV

Sūkta 5

1205. Ute śuṣmāsa īrate sindhor ūrmer iva svanaḥ.

Vāṇasya codayā pavim. 1

(Cf. Rv IX. 50.1)

1206. Prasave ta udīrate tisro vāco makhasyuvāḥ.

Yadavya eṣi sānavi. 2

(Cf. Rv IX. 50.2)

1207. Avyā vāraiḥ pari priyam hariṁ hinvantyadribhiḥ.

Pavamānam madhuścutam. 3

(Cf. Rv IX. 50.3)

1202. The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core.
1203. O purifying divine elixir, may you shower upon us wealth and a thousand radiances, excellent in all respects.
1204. The sagacious elixir ,pressed and pleasing, has been brought from heaven; it flows in a stream to the happy and fortunate house of the devout.
1205. Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow.
1206. At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuḥ and Sāman), full of joy, when you proceed to the ultra-psychic fleecy filter.
1207. They filter out the charming green-tinted, honey-dripping elixir, through the ultra-psychic fleecy filter, after, crushing (the plant) with adamantine stones (of will power).

आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥
 स पवस्व मदिन्तम गोभिरञ्जानो अक्षुभिः । एन्द्रस्य जठरे विश ॥५॥

(१)

(१-१) पवस्वास्याद्विरसोऽग्नीयुर्कणिः । सोमो वेचत । गापयी छन्दः ॥

अया वीती परि खव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥१॥
 पुरः सद्य इत्याधिथे दिवोदासाय शंबरम् । अध त्वं तुर्वशं यदुम् ॥२॥
 परि नो अश्वमश्वविद्रोमदिन्दो हिरण्यवत् । क्षरो सहस्रिणीरिपः ॥३॥

1208. Ā pavasva madintama pavitram dhārayā kave.
 Arkasya yonim āsadam.₄
 (Cf. Rv IX. 50.4)

1209. Sa pavasva madintama gobhir añjāno aktubhiḥ.
 Endrasya jatharam viśa.₅
 (Cf. Rv IX. 50.5)

Khaṇḍa V

Sūkta 6

1210. Ayā vītī pari srava yasta indo madeṣvā.
 Avāhannavatīrnava.₁
 (Cf. S. 495; Rv IX. 61.1)

1211. Puraḥ sadya itthādhiye divodāsāya śambaram.
 Adha tyam turvaśam yadum.₂
 (Cf. Rv IX. 61.2)

1212. Pari no aśvam aśvavid gomadindo hiraṇyavat.
 Kṣarā sahasriṇīriṣaḥ.₃
 (Cf. Rv IX. 61.3)

1208. Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendant soul).
1209. O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul.
1210. O love divine, may you flow with that nourishing spirituality which enables the resplendent Self to subdue ninety and nine strongholds of nescience in the battle of life:-
1211. — which conquers the strongholds in an instinct, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies.
1212. O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures.

(७)

(१-३) दृषत्वात्स्य कस्त्वसो निद्रुविर्हति । सोमो वेरता । गावधी कृन् ।

अप॑घ्नन्प॒वते॑ मृ॒धोप॑ सो॒मो अ॑रा॒व्णः । ग॑च्छ॒न्निन्द्र॑स्य नि॒ष्कृ॒तम् ॥१॥
 म॒हो नो॑ रा॒य आ भ॑र॒ पव॑मान॒ ज॒हो मृ॒धः । रा॑स्वे॒न्दो वी॑रव॒धः ॥२॥
 न त्वा श॑तं च न ह॒रुतो रा॑घो दि॒त्सन्त॑मा॒ मि॒नन् । य॑त्पु॒नानो॑ म॒खस्य॑से ॥३॥

(८)

(१-३) दृषत्वात्स्य कस्त्वसो निद्रुविर्हति । सोमसूर्येन्द्रा वेरता । गावधी कृन् ।

अ॒या प॑वस्व॒ धार॑या॒ यया॑ सूर्य॒मरो॑चयः । हि॒न्वा॒नो मा॒नु॒षी॒रपः॑ ॥१॥
 अ॒युक्तं॑ सूर॒ एत॑श॒ पव॑मानो म॒नाव॑धि । अ॒न्तरि॑क्षेण॒ या॒तवे॑ ॥२॥

Sūkta 7

1213. Apaghñan pavate mṛdho'pa somo arāvṇaḥ.
 Gacchannindrasya nişkṛtam.₁
 (Cf. S. 510; Rv IX. 61.25)

1214. Maho no rāya ā bhara pavamānajahī mṛdhaḥ.
 Bāsvendo vīravad yaśaḥ.₂
 (Cf. Rv IX. 61.26)

1215. Na Tvā śatam ca na hruto rādho ditsantamā minan.
 Yatpunāno makhasyase.₃
 (Cf. Rv IX. 61.27)

Sūkta 8

1216. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
 Hinvāno mānuṣīr apah.₁
 (Cf. S. 493; Rv IX. 63.7)

1217. Ayukta sūra etaṣam pavamāno manāvadhi.
 Antarikṣeṇa yātave.₂
 (Cf. Rv IX. 63.8)

1213. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.
1214. O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offsprings.
1215. O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined.
1216. O lord of divine elixir, may your blessings with that stream wherewith you lighten up the sun and urge on the waters beneficial to man.
1217. The purified elixir harnesses the courser of the Sun to travel through the firmament, and reach man.

उ॒त॒ त्या॒ ह॒रि॒तो र॒थे स॒रो अ॒यु॒क्त॒ या॒त॒वे । इ॒न्द्र॒रि॒न्द्र इ॒ति ब्रु॒वन् ॥३॥

(१)

(१-३) दृक्स्यास्य वैश्वस्मो दक्षिष्ठ अग्निः । मन्त्रिरेता । विदुः अन्यः ॥

अ॒ग्निं वो॒ दे॒वम॒ग्निभिः॑ स॒जोषा॑ य॒जिष्ठं॑ दू॒तम॒ध्वरे॑ कृ॒णु॒ध्वम् ।
 यो म॒र्त्येषु॑ नि॒ध्रुवि॒क्रता॒वा त॒पुर्मूर्धा॑ घृ॒ताभः॑ पा॒वकः॑ ॥१॥
 प्रो॒यद॒स्यो न॑ य॒वसे॒विष्य॑न्यदा॒ महः॑ सं॒वरेणा॑द्वय॒स्यात् ।
 आ॒दस्य॑ वा॒तो अ॒नु वा॒ति शो॒चिर॑ध॒ स ते॒ व्रजे॑न॒ कृष्ण॑म॒स्ति ॥२॥
 उ॒द्यस्य॑ ते न॒वजा॑तस्य॒ वृष्णो॑भे च॒रन्त्य॑जरा॒ इधानाः॑ ।
 अ॒च्छा चा॒मरु॑षो धू॒म ए॒षि स॑ दू॒तो अ॒ग्न इ॒यसे॑ हि दे॒वान् ॥३॥

1218. Uta tyā harito rathe sūro ayukta yātave.
 Indur indra iti bruvan.³
 (Cf. Rv IX. 63.9)

Khaṇḍa VI

Sūkta 9

1219. Agnim vo devamagnibhiḥ sajosa yajisṭham dūtam
 adhware kṛṇudhvam.
 Yo marteṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnāḥ
 pāvakaḥ.¹
 (Cf. Rv VII. 3.1)
1220. Prothād aśvo na yavase'viṣyan yadā mahah
 samvaraṇād vyasthāt.
 Ādasya yāto anu vāti śocir adha sma te vrajanam
 kṛṣṇam asti.²
 (Cf. Rv VII. 3.2; Yv. XV. 62)
1221. Udyasya te navajātasya vṛṣṇo'gne carantyajarā
 idhānāḥ.
 Acchā dyām arūṣo dhūma eṣi sam dūto agna iyase hi
 devān.³
 (Cf. Rv VII. 3.3)

1218. The sweet-natured one harnesses the ten horses and exclaiming "O Indra o Indra" (O Lord of resplendence) proceeds towards the sun.
1219. O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter.
1220. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vastenclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black.
1221. O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upwards: The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger.

(१०)

(१-१) वृषस्यास्याङ्गिरसी भुतकृतमुक्ताङ्गिरी । इन्द्रो देवता । गापभी इन्द्रः ॥

तमिन्द्रं वाजयामसि मेहे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१॥
 इन्द्रः स दामने कृत ओजिष्ठः सबले हितः । युष्मो श्लोका स सोम्यः ॥२॥
 गिरा वज्रो न सम्भृतः सबलो अनपच्युतः । ववक्षा उग्रो अस्तुतः ॥३॥

(११)

(१-१) वृषस्यास्याङ्गिरस उपच्य क्रपिः । मत्ता इन्द्रो देवता । गापभी इन्द्रः ॥

अध्वर्यो अद्रिभिः सुतः सोमं पवित्रं आ नय । पुनाहीन्द्राय पातवे ॥१॥
 तव त्व इन्द्रो अन्वसो देवा मधोर्व्याशत । पवमानस्य मरुतः ॥२॥

Sūkta 10

1222. Tam indram vājayāmasi mahe vṛtrāya hantave.
 Sa vṛṣā vṛṣabho bhuvat.₁
 (Cf. S. 119; Rv VIII. 93.7 Av. XX. 47.1; 137.12)
1223. Indrah sa dāmane kṛta objiṣṭhaḥ sa bale hitaḥ.
 Dyumnī ślokī sa somyaḥ.₂
 (Cf. Rv VIII. 93.8; Av. XX. 47.2; 137.13)
1224. Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
 Vavakṣa ugro astṛtaḥ.₃
 (Cf. Rv VIII. 93.9; Av. XX. 47.3; 137.14)

Khaṇḍa VII

Sūkta 11

1225. Adhvaryo adribhiḥ sutaṁ somam pavitra ā naya.
 Punāhīndrāya pātave.₁
 (Cf. S. 499; Rv IX. 51.1; Yv. XX. 31)
1226. Tava tya indo andhaso devā madhor vyāśata.
 Pavamānasya marutaḥ.₂
 (Cf. Rv IX. 51.3)

1222. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.
1223. The Resplendent exists for giving (usblessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love.
1224. The powerful resplendent one is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable.
1225. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh greentinted elixir for the enjoyment of the resplendent self.
1226. O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life.

दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥३॥

(१२)

(१-३) एषस्यास्य मार्गः कविर्ब्रह्मि । सोमेन्द्रो देवते । वज्रिणी इन्द्रः ॥

धत्तो दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमायो नृभिः ।
हरिः सर्जानो अत्यो न सत्वभिर्यथा पाजांसि कृणुषे नदीष्व ॥१॥
शूरो न धत्त आयुधा गभस्त्यो स्वाः सिपासन्नरिरो गविष्टिषु ।
इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुहिन्वानो अज्यते मनीषिभिः ॥२॥
इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्व विश ।
प्र नः पिन्व विद्युदग्नेव रोदसी धिया नो वाजा उप माहि शश्वतः ॥३॥

1227. Divaḥ pīyūṣam uttamam somam indrāya vajrine.
Sunotā madhumattamam.³
(Cf. Rv IX. 51.2)

Sūkta 12

1228. Dharttā divaḥ pavate kṛtvyo raso dakṣo devānām
anumādyo nṛbhiḥ.
Hariḥ sṛjāno atyo na satvabhiryṛthā pājāṅsi kṛṇuṣe
nadīṣvā.¹
(Cf. S. 558; Rv IX. 76.3)

1229. Śūro na dhatta āyudhā gabhastyoḥ svāḥ siśāsan rathiro
gaviṣṭiṣu.
Indrasya śuṣmam īrayann apasyubhir indur hinvāno
ajyate manīṣibhiḥ.²
(Cf. Rv IX. 76.2)

1230. Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo
jaṭhareṣvā viśa.
Pra nah pinva vidyud abhrevā rodasī dhiyā no vājāṁ
upa māhi śaśvataḥ.³
(Cf. Rv IX. 76.3)

1227. May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamant will power.
1228. (The divine elixir), sustainer of all powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, without any effort, replenishes its vigour in the streams (of water).
1229. Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curd
1230. O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances.

(१-१) ऽपृषत्सास्य कान्वो देवाविर्दिशि । इन्द्रो देवता । वृषती कन्वाः ॥

यदिन्द्रं प्रागपागुदन्न्यग्वा हृषसे नृभिः ।
 सिमां पुरुं नृषूतो अस्यानवेसि प्रशार्धं तुर्वशे ॥१॥
 यद्वा रुमे रुदामे श्यावके कृष इन्द्र मादयसे सचा ।
 कन्वासस्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

(१४)

(१-१) ऽपृषत्सास्य कान्वावो वर्ग कफि । इन्द्रो देवता । वृषती कन्वाः ॥

उमयं शृणवेष न इन्द्रो अवीनिदं वचः ।
 सत्राच्या मघवान्तस्तोमपीतये धियां शविष्ठ आ गमत ॥१॥
 तं हि स्वराजं वृषमं तमोजसा धिषणे निष्टतक्षतुः ।
 उतोपमानां प्रथमो नि पीदसि सोमकामं हि ते मनः ॥२॥

Sūkta 13

1231. Yadindra prāg apāg udannnyagvā hūyase nṛbhiḥ.
 Simā purū nṛṣūto asyānave'si praśardha turvaše.
 (Cf. S. 279; Rv VIII. 4.1; Av. XX. 120.1)

1232. Yadvā rume ruśame śyāvake kṛpa indra mādayase
 sacā.
 Kanvāsastvā stomebhir brahmavāhaśa indrā
 yacchantyā gahi. (2)
 (Cf. Rv VIII. 4.2; Av. XX. 120.2)

Sūkta 14

1233. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
 Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā
 gamat.
 (Cf. S. 290; Rv VIII. 61.1; Av. XX. 113.1)

1234. Taṁ hi svarājam vṛṣabham tamojasā dhiṣaṇe
 niṣṭatakṣatuḥ.
 Utopamānām prathamō ni śīdasi somakāmaṁ hi te
 manah.
 (Cf. Rv VIII. 62.2; Av. XX. 113.2)

1231. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour.
1232. O glorious Lord, all men-timid, or skilled, vicious of kind hearted — joyfully invoke you. The devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon?
1233. May the resplendent Lord come here and listen to both our hymne, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.
1234. He is self-resplendent and powerful. Both heaven and earth (*dhiṣaṇe*) honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept out devotional offerings.

(१५)

(१-१) वषस्वास्व अस्वसो निमुषिर्दधि । इन्द्रमा वृषते । वायवी जन्म ॥

पवस्व देव आयुषगिन्त्रे गच्छतु ते मदः । वायुमा रोह धर्मेणा ॥१॥
 पवमानं नि तोषसे रयिं सौम श्रवाय्यम् । इन्द्रो समुद्रमा विश ॥२॥
 अपघ्नन्पवसे मृधः ॥३॥

(१६)

(१-१) वषस्वास्वाग्निस्वावन्वीरप्रयिमानावृषी । सोमो देवता । नन्दुह्य जन्म ॥

अभी नो वाजसातमम् ॥१॥
 वयं ते अस्व राघसो वसोर्वसो पुरुस्पृहः ।
 नि नेदिष्ठतमा इषः स्याम सुधे ते अघ्नियो ॥२॥

Khaṇḍa VIII

Sūkta 15

1235. Pavasva deva āyusagindram gacchatu te madah.
 Vāyumā roha dharmaṇā.
 (Cf. S. 483; Rv IX. 63.22)

1236. Pavamāna ni tośase rayim soma śravāyyam.
 Indo samudramā viśa.
 (Cf. Rv IX. 63.23)

1237. Apaghnan pavase mṛdhah [kratuviṣṭoma matsarah.
 Nudasvādevayam junam.] (3)
 (Cf. S. 492; Rv IX. 63.24)

Sūkta 16

1238. Abhī no vājasātamaṁ [rayimarṣa śataspr̥ham.
 Indo sahasrabharmasam tuvidyumnam
 vibhvāsaham.]
 (Cf. S. 549; Rv IX. 98.1)

1239. Vayam te-asya rādhaso vāso vaso puruṣpr̥hah.
 Ni nediṣṭhatamā iṣah syāma sumne te adhrigo.
 (Cf. Rv IX. 98.5)

1235. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord, and rise with your supporting juice to superactivity.
1236. O purified divine elixir, you squeeze forth the calculated riches of the enemy; may you, o beloved, enter the ocean.
1237. Only fragmentary: अपघ्न्यसे मृधः- Rv. IX. 63.24.
[O divine elixir, you who are exhilarating, flow onward and defend the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to bounties (i.e. to law and order.)]
1238. Only fragmentary: अभी नो वाजसातमम् - Rv. IX. 98.1.
[Bring us, o elixir of divine love, strength bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.]
1239. O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance.

परि॑ स् त्वानो॑ अक्षरदिन्दुरव्ये॑ मदच्युतः ।
धारा॑ य ऊर्ध्वो॑ अध्वरे॑ भ्राजा॑ न याति॑ गव्ययुः ॥३॥

(१-३) वृषस्यास्यैवस्यो विष्णोः आग्रय कल्पः । पिबे देवा देवताः । मधस्त्वह्निस्त्वन्मः ।
पवस्व सोम महान्तसमुद्रः पिता देवानां विश्वाभि धाम ॥१॥
शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्ये शं च प्रजाम्यः ॥२॥
दिवो धत्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥

(१८)

(१-३) वृषस्यास्यैवस्य उग्रानां कल्पः । मधिरैवाभ्य देवताः । गायत्री कल्पः ।

प्रेष्ठं॑ वा अतिथिं॑ स्तुषे॑ मित्रमिव॑ प्रियम् । अमे॑ रथं॑ न वेद्यम् ॥१॥

1240. Pari sya svāno akṣarad induravye madacyutah.
Dhārā ya ūrdhvo adhvare bhrājā na yāti gavyayuh.³
(Cf. Rv IX. 98.3)
1241. Pavasva soma mahānt samudraḥ pitā devānām
viśvābhi dhāma.¹
(Cf. S. 429; Rv IX. 109.4)
1242. Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam
ca prajābhyaḥ.²
(Cf. Rv IX. 109.5)
1243. Divo dharttāsi śukraḥ pīyūṣaḥ satye vidhanman vājī
pavasva.³
(Cf. Rv IX. 109.6)

Khaṇḍa IX

Sūkta 18

1244. Preṣṭhaṁ vo atithim stuṣe mitramiva priyam.
Agne ratham na vedyam.¹
(Cf. S. 5; Rv VIII. 84.1)

1240. The shining elixir, being effused, flow through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds.
1241. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.
1242. O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures.
1243. You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat during the righteous sacred performances (with all appropriateness).
1244. O adored fire-divine, dear as a guest and loving as a friend who brings us riches as if laden on a chariot.

कवि॑नि॒व प्र॒ज्ञाँ॒स्यं यं दे॒वांस॑ इति॒ द्वि॒ता । नि॒ मर्त्ये॑ष्वा॒दधुः॑ ॥२॥
 त्वं य॑वि॒ष्ठ दा॑शु॒षो नृ॑ष्पाहि शृ॒णुही॑ गिरः । रक्ष॑ा तो॒कमु॑त॒ त्मना॑ ॥३॥

(१९)

(१-३) त्वत्स्यात्पाङ्गिरसो वृषेयः कविः । हन्तो देवताः । उन्विष्टः छन्दः ॥

ए॒न्द्र नो॑ ग॒धि प्रि॒य स॒त्राजि॑दगो॒ह्य । गि॒रि॒र्न वि॑श्वतः पृथुः पति॑र्दिवः ॥१॥
 अ॒भि हि॑ सत्य सोम॒पा उ॒भे ब॑भूय रो॒दसी॑ ।
 इ॒न्द्रा॒सि सु॒न्वतो॑ वृ॒धः पति॑र्दिवः ॥२॥
 त्वं हि॑ शश्वतीना॒भिन्द्र॑ दत्ता॒ पुरा॑मसि ।
 ह॒न्ता द॑स्यो॒मनो॑वृ॒धः पति॑र्दिवः ॥३॥

1245. Kavim iva praśaṅsyam yam devāsa iti dvitā.
 Ni martyeṣvādadhuh.²
 (Cf. Rv VIII. 84.2)

1246. Tvam yaviṣṭha dāśuṣo nṛṁspāhi śṛṇuhī girah.
 Rakṣā tokam uta tmanā.³
 (Cf. Rv VIII. 84.3; Yv. XIII. 52; 18.77)

Sūkta 19

1247. Endra no gadhi priya satrājīdagohya.
 Girir na viśvataḥ pṛthuh patir divaḥ.¹
 (Cf. S. 393. Rv VIII. 98.4; Av. XX. 64.1)

1248. Abhi hi satya somapā ubhe babhūtha rodasī.
 Indrāsi sunvato vṛdhaḥ patir divaḥ.²
 (Cf. Rv VIII. 98.5; Av. XX. 64.2)

1249. Tvam hi śaśvatīnām indra dattā purām asi.
 Hantā dasyor manor vṛdhaḥ patira divaḥ.³
 (Cf. Rv VIII. 98.6; Av. XX. 64.3)

1245. — Whom as a far foreseeing sage, the divine powers establish in two-fold ways among mortal men.
1246. O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children.
1247. Come to us, O resplendent, O, beloved, a great triumphant, the one whom none can conceal and lord of heaven, vast as a mountain spread on all sides.
1248. O truthful cherisher of noble deeds, you supress heaven and earth; O resplendent you are the Fosterer of him who prepares the libation. You are the lord of heaven.
1249. O resplendent, you are the bomber of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven.

(१०)

(१-३) वृषस्यास्य वायुश्चन्द्रतो वेता कविः । इन्द्रो देवता । मनुष्यं जन्तुः ।

पुरां भिन्दुर्युवां कविरमितौजा अजायत ।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुषुतः ॥१॥

त्वं बलस्य गोमतोपावरद्रिवो बिलम् ।

त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥२॥

इन्द्रमिदं नमोजसामि स्तोमैरनूषत ।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥३॥

॥ इति पञ्चमस्कन्धोऽर्चः ॥

Sūkta 20

1250. Purām bhindur yuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī puruṣtutaḥ. 1
(Cf. S. 359; Rv I. 11.4)

1251. Tvam balasya gomatoṣāvaradrivo bilam.
Tvām devā abibhyuṣas tujyamānāsa āviṣuḥ. 2
(Cf. Rv I. 11.5)

1252. Indramīśānambjasābhi stomair anūṣata.
Sahasram yasya rātaya uta vā santi bhūyasīḥ. 3
(Cf. Rv I. 11.8)

Here ends Prapāṭhaka V — Ardha I
Here also ends Adhyāya IX

1250. The resplendent God, builder and demolisher of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.
1251. As the Sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found god as their ally.
1252. Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts.

END

(१)

(1-१) अक्रान्तसमुद्रः प्रथमे विधर्मं जनयन्प्रजां भुवनस्य गोपाः ।
वृषा पवित्रे अधि सानो अन्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥१॥

मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः ।
मत्सि शर्द्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव मोम ॥२॥
महत्तत्सोमो महिषश्चकारापां यद्गर्भोवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥३॥

Adhyāya X

Prapātaka V — Ardha II

Khaṇḍa I

Sūkta 1

1253. Akrāntsamudraḥ prathame vidharmaṇ janayan prajā
bhuvanasya gopāḥ.

Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno
adriḥ.¹

(Cf. S. 529; Rv IX. 97.40)

1254. Matsi vāyum iṣṭaye rādhase nā matsi mitrāvaruṇā
pūyamānaḥ.

Matsi śardho marūtam matsi devān matsi dyāvāpṛthivī
deva soma.²

(Cf. Rv IX. 97.42)

1255. Mahat tat somo mahiṣaścakārāpām yad garbho'vṛṇīta
devān.

Adadhād indre pavamāna ojo' janayat sūrye jyotir
induḥ.³

(Cf. Rv IX. 97.41)

Adhyāya X

1253. The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.
1254. Exhilarate wind for our food and wealth, exhilarate the Sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir.
1255. The mighty elixir achieves the mighty work, Being the germ of waters, it nourishes Nature's bounties. In its pure form it gives vigour to the resplendent self and generates radiance in the Sun.

(१)

(१-१०) इत्थंस्थास्वामीगतिः पुनर्येष क्रमिः । सोमो देवस्य देवताः । गावधी इन्द्रः ॥

एष देवो अमर्त्यः पर्णवीरिव दीयते । अभि द्रोणान्यासदम् ॥१॥
 एष विप्रैरभिष्टुतोपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥२॥
 एष विश्वानि वार्या शूरो यन्निव सत्वभिः । पवमानः सिषासति ॥३॥
 एष देवो रथर्यति पवमानो दिशस्यति । आविष्कृणोति वग्वनुम् ॥४॥
 एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिवोजाय मृज्यते ॥५॥
 एष देवो विपा कृतोति ह्वरांसि धावति । पवमानो अदाभ्यः ॥६॥

Sūkta 2

1256. Eṣa devo amartyaḥ parṇavīr iva dīyate.
 Abhi droṇānyāsadam.¹
 (Cf. Rv IX. 3.1)

1257. Eṣa viprair abhiṣṭutopo devo vi gāhate.
 Dadhad ratnāni dāśuṣe.²
 (Cf. Rv IX. 3.6)

1258. Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
 Pavamānaḥ siṣāsati.³
 (Cf. Rv IX. 3.4)

1259. Eṣa devo ratharyati pavamāno diśasyati.
 Āviṣkṛṇoti vagvanum.⁴
 (Cf. Rv IX. 3.5)

1260. Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
 Harir vājāya mṛjyate.⁵
 (Cf. Rv IX. 3.3)

1261. Eṣa devo vipā kṛtoti hvarāṁsi dhāvati.
 Pavamāno adābhyah.⁶
 (Cf. Rv IX. 3.2)

1256. This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels.
1257. This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters.
1258. This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us.
1259. This love divine, as it drops hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds.
1260. This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle.
1261. This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions.

एष दिवं विधावति तिरो राजांसि धारया । पवमानः कनिकदत् ॥७॥
 एष दिवं व्यासरत्तिरो राजास्यस्तुतः । पवमानः स्वध्वरः ॥८॥
 एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्षति ॥९॥
 एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

(१)

(१-८) धारयस्वात्स धारयतोऽङ्कितो देवतो वा कृत्वि । द्योमेद्री देवते । गावमी इन्द्रः ।

एष धिया यात्यप्व्या शूरो रथेमिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥
 एष पुरु धियायते बृहते देवतातये । यत्रामृतास आशत ॥२॥

1262. Eṣa divam vi dhāvati tiro rajānsi dhārāyā.
 Pavamānaḥ kanikradat.⁷
 (Cf. Rv IX. 3.7)

1263. Eṣa divam vyāsarat tiro rajānsyastṛtaḥ.
 Pavamānaḥ svadhvaraḥ.⁸
 (Cf. Rv IX. 3.8)

1264. Eṣa pratnena janmana devo devebhyaḥ sutaḥ.
 Hariḥ pavitre arṣati.⁹
 (Cf. Rv IX. 3.9)

1265. Eṣa u sya purūvrato jajñāno janayann iṣaḥ.
 Dhārāyā pavate sutaḥ.¹⁰
 (Cf. Rv IX. 3.10)

Khaṇḍa II

Sūkta 3

1266. Eṣa dhiyā yātyanvyā śūro rathebbhirāsubhiḥ.
 Gacchann indrasya niṣkṛtam.¹
 (Cf. Rv IX. 15.1)

1267. Eṣa purū dhiyāyate bṛhate devatātaye.
 Yatrāmṛtāse āsata.²
 (Cf. Rv IX. 15.2)

1262. Away it rushes with its stream across the high regions into heaven and roars as it flows on.
1263. Having completed the sacrificial rites, it goes to heaven across the inviolable regions.
1264. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties.
1265. This elixir of love-divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification.
1266. This love divine is heroic. Expressed intelligently by fingers it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self.
1267. This love divine engages in many sacred performances and promotes divine virtues, which adorn men of immortal fame.

एतं मृजन्ति मर्म्यमुप द्रोणेष्वायवः । प्रचक्राणं महीरिषः ॥३॥
 एष हितो वि नीयतेन्तः शुन्ध्यावता पथा । यदी तुञ्जन्ति भूर्णयः ॥४॥
 एष रुक्मिभिरीयते वाजी शुभ्रमिरश्शुभिः । पतिः सिन्धूनां भवन् ॥५॥
 एष शृङ्गाणि दोधुवच्छिदीति यूथ्योऽ वृषा । नृम्णा दधानं ओजसा ॥६॥
 एष वसूनि पिबदनः परुषा ययिवा अति । अव शोदेषु गच्छति ॥७॥
 एतमु त्वं दश क्षिपो हरिश् हिन्वन्ति यातवे । स्वायुधं मदन्तिमम् ॥८॥

1268. Etam mṛjanti marjyam upa droṇeṣvāyavaḥ.
 Pracakrāṇam mahīriṣaḥ. 3
 (Cf. Rv IX. 15.7)
1269. Eṣa hito vi nīyatentaḥ śundhyāvatā pathā.
 Yādī tuñjanti bhūrṇayaḥ. 4
 (Cf. Rv IX. 15.3)
1270. Eṣa rūkmibhir iyate vājī śubhrehbhir amśubhiḥ.
 Patiḥ sindhūnām bhavan. 5
 (Cf. Rv IX. 15.5)
1271. Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā
 Nṛmṇā dadhāna ojasā. 6
 (Cf. Rv IX. 15.4)
1272. Eṣa vasūni pibdanaḥ paruṣā yayivām ati.
 Ava śādeṣu gacchati. 7
 (Cf. Rv IX. 15.6)
1273. Etamu tyam daśa kṣipo hariṁ hinvanti yātave.
 Svāyudham madintamam. 8
 (Cf. Rv IX. 15.8)

1268. The priests exude the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food.
1269. The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent Self and to Nature's bounties).
1270. Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays.
1271. He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures.
1272. At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline.
1273. The ten fingers (cleanse and) urge him to go along his course. He, verily the golden-hued, is well armed and is the giver of exhilarating delight.

(४)

(१-४) ऋषयस्तस्य वाङ्मनो गोतम कफि । सोमेन्द्रो देवते । गापथी छन्दः ॥

एष उ त्स वृषा रथोव्या वारेभिरव्यत । गच्छन्वाजं सहस्रिणम् ॥१॥
 एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥
 एष स्य मानुषीप्वा श्येनो न विक्षु सीदति । गच्छं जारो न योषितम् ॥३॥
 एष स्य मद्यो रसोव चटे दिवः शिशुः । य इन्दुवारमाविशत् ॥४॥
 एष स्य पीतये सुतो हरिरर्षति घर्षति । क्रन्दन्योनिमभि प्रियम् ॥५॥
 एतं त्वं हरितो दश मर्मज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥६॥

Sūkta 4

1274. Eṣa u sya vṛṣā rathovyā vārebhir avyata.

Gacchan vājam sahasriṇam.¹

(Cf. Ṛv IX. 38.1)

1275. Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.

Indumindrāya pītaye.²

(Cf. S. 771; Ṛv IX. 32.2; 38.2)

1276. Eṣa sya manuṣīṣvā śyeno na vikṣu sīdati.

Gacchanjāro na yoṣitam.³

(Cf. Ṛv IX. 38.4)

1277. Eṣa sya madyo rasova caṣṭe divaḥ śiśuḥ.

Ya indur vāram āviśat.⁴

(Cf. Ṛv IX. 38.5)

1278. Eṣa sya pītaye suto harir arṣati dharmasīḥ.

Krandan yonimabhi priyam.⁵

(Cf. Ṛv IX. 38.6)

1279. Etam tyaṁ harito daśa marmrjyante apasyuvaḥ.

Yābhir madāya śumbhate.⁶

(Cf. Ṛv IX. 38.3)

1274. This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons.
1275. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self.
1276. That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved.
1277. That exhilarating divine juice of love beholds everyone with affection — the elixir, the child of heaven, that percolates through the ultra - psychic fleecy filter.
1278. That green-hued, all-sustaining elixir when effused for enjoyment rushes to the beloved place with resounding voice (or note).
1279. The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent-Self).

(५)

(१-५) ऋषयस्त्वाङ्गिरसा विषमेय ऋषिः । सोमो देवाः सुषो भार्गव देवताः । गायत्री छन्दः ॥

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अन्य वारं वि धावति ॥१॥
 एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥
 एष देवः शुभायतेधि योनावमर्त्यः । वृत्रहा देववीतमः ॥३॥
 एष वृषा कनिक्रददशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥
 एष सूर्यमरोचयत्पवमानो अधि द्यवि । पवित्रे मत्सरो मदः ॥५॥
 एष सूर्येण हासते संवसानो विवस्वता । पतिर्वाचो अदाम्यः ॥६॥

Khaṇḍa IV

Sūkta 5

1280. Eṣa vājī hito nṛbhir viśvavin manasaspatih.
 Avyam vāram vi dhāvati.₁
 (Cf. Rv IX. 28.1)
1281. Eṣa pavitre akṣarat somo devebhyah śutah.
 Viśvā dhāmānyāviśan.₂
 (Cf. Rv IX. 28.2)
1282. Eṣa devaḥ śubhāyatedhi yonāvamartyah.
 Vṛtrahā devavītamah.₃
 (Cf. Rv IX. 28.3)
1283. Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.
 Abhi droṇāni dhāvati.₄
 (Cf. Rv IX. 28.4)
1284. Eṣa sūryam arocayat pavamāno adhi dyavi.
 Pavitre matsaro madaḥ.₅
 (Cf. Rv 28.5)
1285. Eṣa sūryeṇa hāsate samvasāno vivasvatā.
 Patirvāco adābhyah.₆
 (Cf. Rv IX. 28.6)

1280. This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex.
1281. This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots.
1282. This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs.
1283. This showerer of blessings, cleansed and squeezed by ten fingers, hastens uttering a sound to the receiving pots.
1284. This purified (sap), all-contemplating and all-knowing, gives radiance to the Sun and all the spots of the sacred performances.
1285. This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter.

(१)

(१-१) षड्वत्सात्पात्रितो हुमेव अहिः । सोमेन्द्ररापयो देवताः । गवयौ जन्तः ॥

एष कविरभिष्टुतः पवित्रे अधि तोशते । पुनानो घ्नन्प द्विषः ॥१॥

एष इन्द्राय वायवे स्वर्जित्यरिं शिष्यते । पवित्रे दक्षसाधनः ॥२॥

एष नृभिरिव नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥

एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्त्वितः ॥४॥

एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनानं इन्दुरिन्द्रमो ॥५॥

एष शुष्म्यदाम्यः सोमः पुनानो अर्षति । देवावीरघशससो ॥६॥

Khaṇḍa V

Sūkta 6

1286. Eṣa kavir abhiṣṭutaḥ pavitre adhi tośate.

Punāno ghnann apa dviṣaḥ.₁

(Cf. Rv IX. 27.1)

1287. Eṣa indrāya vāyave svarjit pari śicyate.

Pavitre dakṣasādhanah.₂

(Cf. Rv IX. 27.2)

1288. Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.

Somo vaneṣu viśvavit.₃

(Cf. Rv IX. 27.3)

1289. Eṣa gavyur acikradat pavamāno hiraṇyayuḥ.

Induḥ satrājidadatṛtaḥ.₄

(Cf. Rv IX. 27.4)

1290. Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.

Punāna indur indramā.₅

(Cf. Rv IX. 27.5)

1291. Eṣa śuṣmyadābhyah somah punāno arṣati.

Devāyīr aghaśaṁsahā.₆

(Cf. Rv IX. 27.6)

1286. This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic filter. It drives away all the opponents.
1287. This invigorating heaven-conquering ambrosia is poured upon the ultra-psychic filter for the gratification of the cosmic forces as the Sun and the wind.
1288. This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices).
1289. This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conquerer of foes, irresistible and purifier.
1290. The powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent Self.
1291. This powerful, invincible, purifying ambrosia is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration.

(७)

(१-५) ऋक्संस्थान् पादुग्नो गोतम इति । सोमसूक्तं देवता । पादमी छन्दः ।

स सुतः पीतये वृषा सोमः पवित्रे अर्पति । विघ्नरक्षांसि देवयुः ॥१॥
 स पवित्रे विचक्ष्णो हरिरर्पति धर्मांसि । अभि योनिं कनिकदत् ॥२॥
 स वाजी रोचने दिवः पवमानो वि धावति । रक्षोहा वारमव्ययम् ॥३॥
 स त्रितस्याधि सानवि पवमानो अरोचयत् । जामिभिः सूर्ये सह ॥४॥
 स वृत्रहा घृषा सुतो वरिवोविदाम्यः । सोमो वाजमिवासरत् ॥५॥
 स देवः कविनेषितोऽभि द्रोणानि धावति । इन्दुरिन्द्राय मंहयन् ॥६॥

Khaṇḍa VI

Sūkta 7

1292. Sa sutah pītaye vṛṣā somah pavitre arṣati.
 Vighnan rakṣāṅsi devayuh.¹
 (Cf. Ṛv IX. 37.1)
1293. Sa pavitre vicakṣaṇo harir arṣati dharmasīḥ.
 Abhi yonim kanikradat.²
 (Cf. Ṛv IX. 37.2)
1294. Sa vājī rocanam divaḥ pavamāno vi dhāvati.
 Rakṣohā vāram avyayam.³
 (Cf. Ṛv IX. 37.3)
1295. Sa tritasyādhi sānavi pavamāno arocayat.
 Jāmibhiḥ sūryaṁ saha.⁴
 (Cf. Ṛv IX. 37.4)
1296. Sa vṛtrahā vṛṣā suto varivovid adābhyah.
 Somo vājam ivāsarāt.⁵
 (Cf. Ṛv IX. 37.5)
1297. Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
 Indurindrāya mañhayan.⁶
 (Cf. Ṛv IX. 37.6)

1292. It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements.
1293. The all-beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice.
1294. This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils.
1295. This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the Sun together with other luminaries.
1296. This effused elixir the dispeller of darkness, the showerer of benefits, the giver of wealth, and invincible, proceeds (to the receptacle) as a horse to battle.
1297. This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart, the loving elixir is for the resplendent Self in all its dignity.

(८)

(१-५) पवमानास्वाङ्गिरस ऋषिः । सरस्वती देवाय देवताः । अनुष्टुप् छन्दः ॥

यः पावमानोऽरघ्येतृषिभिः संभृतः रसम् ।
 सर्वः स पूतमश्नाति स्वदितं मातरिभ्यः ॥१॥
 पावमानीयो अघ्येतृषिभिः संभृतः रसम् ।
 तस्मै सरस्वती दुहे क्षीरः स पिर्मधूदकम् ॥२॥
 पावमानीः स्वस्त्ययनीः सुदुघा हि घृतभृतः ।
 ऋषिभिः संभृतो नो ब्राह्मणेष्वभृतः हितम् ॥३॥
 पावमानो दधन्तु न इमं लोकमयो अमुम् ।
 कामान्तस्मै रयन्तु नो देवो देवैः समाहताः ॥४॥
 येन देवाः पवित्रेणात्मानं पुनते सदा ।
 तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥५॥

Khaṇḍa VII

Sūkta 8

1298. Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtaṁ rasam.
 Sarvaṁ sa pūtam aśnāti svaditam mātariśvanā.
 (Cf. Rv IX. 67.31)
1299. Pāvamānīr yo adhyet ṛṣibhiḥ sambhṛtaṁ rasam.
 Tasmai sarasvatī duhe kṣīram sarpir madhūdakam.
 (Cf. Rv IX. 67.32)
1300. Pāvamānīḥ svastyayanīḥ sudughā hi ghṛtaścutaḥ.
 Ṛṣibhiḥ sambhṛto raso brāhmaṇeṣvamarṣtaṁ hitam.
 3
1301. Pāvamānīr dadhantu na imam lokam atho amum.
 Kāmānt samarddhayantu no devīr devaiḥ samāhṛtāḥ.
 4
1302. Yena devāḥ pavitreṇātmānam punate sadā.
 Tena sahasradhāreṇa pāvmānīḥ punantu naḥ.
 5

1298. He who reads those *pavamānī* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex.
1299. For him who recites these *pavamānī* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia.
1300. Let these Vedic verses relating to the subject of consecration be the cause of peace and prosperity, milkers of niceties and distillers of butter. The effused delivery has been patronized and valued by the seers of yore and they have introduced that sap of life in us, the scholars of the divine texts.
1301. Through these Vedic verses relating to the divinity of consecration when we have the gathering of scholars of both sexes, she and he bestow upon us both the worlds — this one and the other beyond and may they fulfil all our aspirations.
1302. Let these Vedic verses relating to the divinity of consecration pour down to us that thousand fold holy stream which is meant to and capable of purifying our persons.

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।
 पुण्यांश्च भक्षान्भक्षयत्यमृतत्वं च गच्छति ॥६॥
 (९)

(१-३) वषत्पास्य वैशाख्यो वसिष्ठ ऋषिः । अग्निमित्रवरुण देवताः । मिहुर् छन्दः ।

अग्नम् महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
 चित्रभानुं रोदसी अन्तर्ह्वी स्वाहुतं विश्वतः प्रत्यश्चम् ॥१॥
 स मङ्गा विश्वा दुरितानि साह्वानग्निं ष्टवे दम आ जातवेदाः ।
 स नो रक्षिषदुरितादवद्यादस्मान्पुणत उत नो मघोनः ॥२॥
 त्वं वरुण उत मित्रो अग्ने त्वां वर्द्धन्ति मतिर्भिवसिष्ठाः ।
 त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

1303. Pāvamānīḥ svastyayanīś tābhir gacchati nāndanam.
 Puṇyāñśca bhakṣān bhakṣayatyaṃṛtatvam ca
 gacchati. 6

Khaṇḍa VIII

Sūkta 9

1304. Aganma mahā namasā yaviṣṭham yo dīdāya
 samiddhaḥ sve duroṇe.
 Citrabhānuṃ rodasī antar urvī svāhutam viśvataḥ
 pratyāñcam. 1
 (Cf. Ṛv VII. 12.1)

1305. Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā
 jātavedaḥ.
 Sa no rakṣiṣad duritād avadyād asmān gṛṇata uta no
 maghonaḥ. 2
 (Cf. Ṛv VII. 12.2)

1306. Tvam varuṇa uta mitro agne tvām varddhanti matibhir
 vasiṣṭhāḥ.
 Tve vasu suṣaṇanāni santu yūyam pāta svastibhiḥ sadā
 naḥ. 3
 (Cf. Ṛv VII. 12.3)

1303. By means of these Vedic verses, associated with the divinity of consecration one gets prosperity, reaches the world of lasting happiness and enjoys the reward of merit; he gets proper sustenance, and finally attains immortality.
1304. Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees and who shines with wondrous light between wide heaven and earth; when piously invoked. He appears to be coming to us from every quarter.
1305. May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace.
1306. O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings.

(१०)

(१-४) वृषत्पास्य कान्यो यत्त कफि । इन्द्रो देवता । गायत्री छन्दः ॥

महा॑ इन्द्रो॑ य॒ ओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमा॑ इ॒व । स्तोमै॑र्व॒त्सस्य॑ वावृ॒धे ॥१॥
 क॒ण्वा इन्द्र॑ यद॒क्रत॑ स्तोमै॑र्यज्ञस्य॑ सा॒धनम् । जामि॑ ब्रुवत॑ आ॒युधा ॥२॥
 प्र॒जाभृत॑स्य पिप्र॒तः प्र॑ यद्भ॒रन्त॑ व॒ह्नयः । वि॒प्रा क्रत॑स्य वा॒हसा ॥३॥

(११)

(१-४) वृषत्पास्याद्विरताः पार्त वैत्तानसा कण्वा । सोमो देवता । गायत्री छन्दः ॥

प॒वमान॑स्य जिघ्न॒तो ह॑रे॒भन्द्रो॑ अ॒वृक्ष॑त । जी॒रा अ॑जिर॒शोचि॑षः ॥१॥
 प॒वमानो॑ र॒योत॑मः शु॒भ्रमिः॑ शु॒भ्रश॑स्तमः । ह॒रिभ॑न्द्रो म॒रुद्ग॑णः ॥२॥

Sūkta 10

1307. Mahāñ indro ya ojasā parjanyo vṛṣtimāñ iva.

Stomairvatsasya vāvṛdhe.₁

(Cf. Ṛv VIII. 6.1; Yv. VII. 40; Av. XX. 138.1)

1308. Kaṇvā indram yad akrata stomair yajñasya sādhanan

Jāmi bruvat āyudhā.₂

(Cf. Ṛv VIII. 6.3; Av. XX. 138.3)

1309. Prajām ṛtasya piprataḥ pra yad bharanta vahnayaḥ.

Viprā ṛtasya vāhasā.₃

(Cf. Ṛv VIII. 6.2; Av. XX. 138.2)

Khaṇḍa IX

Sūkta 11

1310. Pavamānasya jighnato hareś candrā asṛkṣata.

Jīrā ajiraśociṣaḥ.₁

(Cf. Ṛv IX. 66.25)

1311. Pavamāno rathītamah śubhrebhiḥ śubhraśastamah

Hariścandro marudgaṇaḥ.₂

(Cf. Ṛv IX. 66.26)

1307. The Lord resplendent is glorified by His dear ones through hymns. He is great in His might like a charged cloud rich in rain.
1308. When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon.
1309. The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order.
1310. Ever-flowing have been the gladsome swift-moving streams of the purified elixir, brilliant and radiating: may the elixir be the destroyer of darkness.
1311. The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beautiful splendours, green-tinted, invoked by the group of mortals —

पवमानं व्यश्नुहि रश्मिभिर्वाजसातमः । दधत्स्तोत्रे सुवीर्यम् ॥३॥

(११)

(१-३) वृषत्तास्य वज्रस्य दधत् । सोमो देवता । इहती इन्द्र ।

परीतो पिबता सुते सोमो य उत्तम हविः ।

दधन्वा यो नर्यो अप्सवांस्तं सुपाव सोममद्रिभिः ॥१॥

नूनं पुनानोविभिः परि स्रवादब्धः सुरभिन्तरः ।

सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥३॥

1312. Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.
Dadhat stotre suvīryam.₃
(Cf. Rv IX. 66.27)

Sūkta 12

1313. Parīto śiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dandhanvām yo naryo apsvāntarā suśāva somam
adribhiḥ.₁
(Cf. S. 512; Rv IX. 107.1; Yv. XIX. 2)

1314. Nūnam punānovibhiḥ pari sravādabdhāḥ
surabhintaraḥ.
Sute citvāpsu madāmo andhasā śrīṇānto
gobhir_uttaram.₂
(Cf. Rv IX. 107.2)

1315. Pari svāns cakṣase devamādanāḥ kratur indur
vicakṣaṇaḥ.
(Cf. Rv IX. 107.3)

1312. — may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper.
1313. Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.
1314. The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients.
1315. After effusion, the elixir flows so as to be such by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration.

(१४)

(१-४) वृषस्यास्य मायाभो कर्तुर्कृतिः । सोमस्येनर्षन्मा देवताः । धनती कन्दः ॥

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
 पुनानो वारमत्येष्यव्ययम् श्येनो न योनिं घृतवन्तमासदत् ॥१॥
 पर्जन्यः पिता महिषस्य पर्णिनो नामा पृथिव्या गिरिषु क्षयं दधे ।
 स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अचरे ॥२॥
 कविवेधस्या पर्येषि माहिनमत्या न मृष्टो अभि वार्जमर्षसि ।
 अपसेधन्दुरिता सोम नो मृद घृता वसानः परि यासि निर्णिजम् ॥३॥

Sūkta 13

1316. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.
 Punāno vāramatyēśyavyayaṁ śyeno na yonim ghr̥ṭavantam āsadat.₁
 (Cf. S. 562; Ṛv IX. 82.1)
1317. Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayam dadhe.
 Svasāra āpo abhi gā udāsarant sam grāvabhir vasate vīte adhware.₂
 (Cf. Ṛv IX. 82.3)
1318. Kavir vedhasyā paryeṣi māhinam atyo na mṛṣto abhi vājam arṣasi.
 Apasedhan duritā soma no mṛḍa ghr̥tā vasānaḥ pari yāsi nirṇijam.₃
 (Cf. Ṛv IX. 82.2)

1316. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification just as hawk (coming back to its nest for rest), it alights on the water-moistened seat.
1317. The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant).
1318. You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, o elixir, pass through the filtering device.

(१४)

(१-२) वसुधत्वात्प्रवृत्तो इमेव कविः । सुषो देवता । इवती छन्दः ।

श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत
 वसुनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥१॥
 अलर्षिराति वसुदाक्षुप स्तुहि भद्रा इन्द्रस्य रतयः ।
 यो अत्स कामं विधतो न रोषति मनो दानाय चोदयन् ॥२॥

(१५)

(१-२) वसुधत्वात्स कामयो मय कविः । इन्द्रो देवता । इवती छन्दः ।

यत इन्द्र भयामहे ततो नो अभयं कृधि
 मघवन्छग्धि तव तम ऊतये वि द्विषो वि मृधो जहि ॥१॥

Khaṇḍa X

Sūkta 14

1319. Śrāyanta iva sūryam viśvedindrasya bhakṣata.
 Vasūni jāto janimānyojasā prati bhāgam na
 dīdhimaḥ.¹
 (Cf. S. 267; Rv VIII. 99.3; Yv. XXXIII. 41; Av. XX.
 58.1)

1320. Alarṣirātim vasudām upa stuhi bhadrā indrasya
 rātayaḥ.
 Yo asya kāmam vidhato na roṣati mano dānāyā
 codayan.²
 (Cf. Rv VIII. 99.4; Av. XX. 58.2)

Sūkta 15

1321. Yata indra bhayāmahe tato no abhayam kṛdhi.
 Maghavanchagdhi tava tan na ūtaye vi dviṣo vi mṛdho
 jahi.¹
 (Cf. S. 274; Rv VIII. 61.13; Av. XIX. 15.1)

1319. As the gathering solar rays proceed to the sun, so the vital principles turn back clouds to the Lord of resplendence and by their power divide all His loftiest glories among those who have been or will be born; may we meditate on our share.
1320. Praise him, the bestower of wealth, whose bounties are never to evil doers; gifts from the Lord of resplendence are always fortunate. He never fails in fulfilling the desires of His worshipper and He always unhesitatingly gives boons to one honest and righteous.
1321. O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous lord, be firm to give us your protection; drive our enemies who try to harm us.

त्व॑ हि रा॒घस॑स्पते रा॒घसो महः॑ क्षय॑स्यासि वि॒धर्ता॑ ।
तं त्वा वयं मे॒घव॑भिन्द्र गि॒र्वणः सु॒ताव॑न्तो हवामहे ॥२॥

(११)

(१-१) एषस्यास्य कार्यस्तथो मध्नाय क्षतिः । सोमो देवता । माघभी कृन्तुः ॥

त्व॑ सोमा॑सि धार॑युर्मेन्द्र॒ ओजि॑ष्ठो अध्व॑रे । पव॑स्व म॒ह्यद्र॑यिः ॥१॥
त्व॑ सु॒तो मद॑न्ति॒मो दध॑न्वान्मे॒त्सरि॑न्तमः । इ॒न्दुः स॒त्राजि॑दस्तुतः ॥२॥
त्व॑ सु॒ष्वाणो अ॒द्रिभिर॑भ्य॒पे क॑निक॒दत् । शु॒मेन्त॑ शु॒ष्ममा भ॑र ॥३॥

1322. Tvañ hi rādhasaspate rādhaso mahah kṣayasyāsi vidhartā.
Tam Tvā vayam maghavann indra girvaṇaḥ sutāvanto havāmahe.₂
(Cf. Rv IX. 61.14)

Khaṇḍa XI

Sūkta 16

1323. Tvañ somāsi dhāryur mandra ojiṣṭho adhware.
Pavasva mañhayadrayiḥ.₁
(Cf. Rv IX. 67.1)
1324. Tvañ suto mādintamo dadhanvān matsa rintamah.
Induḥ satrājīd astṛtaḥ.₂
(Cf. Rv IX. 67.2)
1325. Tvañ suṣvāno adribbhir abhyarṣa kanikradat.
Dyumantañ śuṣmamā bhara.₃
(Cf. Rv IX. 67.3)

1322. O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotees.
1323. You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever.
1324. When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self.
1325. Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength.

(१७)

(१-३) वृषस्यास्यान्तो मयुर्मेभिः । सोमेन्द्रेण देवताः । इन्द्रिह् इन्द्रः ॥

पवस्व देववीतय इन्द्रा धाराभिरोजसा । आ कलशं मधुमान्तोम नः सदः ॥१॥
 तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥२॥
 आ नः सुतास इन्द्रवः पुनाना धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वविदः ॥३॥

(१८)

(१-३) वृषस्यास्यान्तिरसावन्मरीषकृमिद्यामाहृषी । देवाः सोमश्च देवताः । अमृता इन्द्रः ॥

परि त्यं हयतं हरिं बभ्रुं पुनन्ति वारेण ।
 यो देवान्विश्वा इत्परि मदेन सह गच्छति ॥१॥
 द्विर्यं पञ्च स्वयंशसं सखायो अद्रिसंहतम् ।
 प्रियमिन्द्रस्य काम्यं प्रज्ञापयन्त उर्मयः ॥२॥

Sūkta 17

1326. Pavasva devavītaya indo dhārābhir ojasā.
 A kalaśam madhumānt soma naḥ sadah.₁
 (Cf. S. 571; Rv IX. 106.7)

1327. Tava drapsā udapṛuta indram madāya vāvṛdhuḥ.
 Tvām devāso amṛtāya kam papuḥ.₂
 (Cf. Rv IX. 106.8)

1328. Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.
 Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.₃
 (Cf. Rv IX. 106.9)

Sūkta 18

1329. Pari tyam haryataṁ harim babhrum punanti vāreṇa.
 Yo devān visvām itpari maden saha gacchati.₁
 (Cf. S. 552. 1681; Rv IX. 98.7)

1330. Dviryam pañca svayaśasaṁ sakhāyo adrisamhataṁ.
 Priyam indrasya kāmiam prasnāpayanta ūrmayaḥ.₂
 (Cf. Rv IX. 98.6)

1326. O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart).
1327. Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality.
1328. Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need.
1329. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filter (attractive and nutritious); it goes to Nature's all bounties with exhilaration.
1330. The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister fingers give bath to the elixir plant.

इन्द्राय सोमं पातवे वृत्रघ्ने परि पिच्यसे ।
नरे च दक्षिणावते वीराय सदनासदे ॥३॥

(१८)

(१-३) वृत्रघ्नास्वीशरपो विष्वा भग्नय क्षरपा । सोमो देवाय देवता । भद्ररथक्षिप्रम् ॥

पवस्व सोम महे दक्षायाधो ने नित्को वाजी धनान् ॥१॥
प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे शुक्राय ॥२॥
शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥३॥

(१९)

(१-३) वृत्रघ्नास्वाक्षिरतोऽग्नीयुर्नित् । सोमो देवाय देवता । वाजमी क्षन्तः ॥

उपो पुं जातममुरं गोभिर्मङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

1331. Indrāya soma pātave vṛtraghne pari śicyase.
Nare ca dakṣiṇāvate virāya śadanāsade.³
(Cf. Rv IX. 98.7)

Sūkta 19

1332. Pavasva soma mahe dakṣāyāsvo na nitko vājī
dhanāya.¹
(Cf. S. 430; Rv IX. 109.10)

1333. Pra te sotāro rasam madāya punanti somam mahe
dyumnāya.²
(Cf. Rv IX. 109.11)

1334. Śiśum jajñānaṁ harim mrjanti pavitre somam
devebhya indum.³
(Cf. Rv IX. 109.12)

Sūkta 20

1335. Upo ṣu jātama pturam gobhir bhangam pariṣkṛtam.
(Indum devā ayāsiṣuḥ.¹
(Cf. S. 487; 762; Rv IX. 61.13)

1331. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage.
1332. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.
1333. The priests, who press you, purify, in particular, your juice for exhilaration; they filter the elixir of life for the sake of your attaining intense brilliancy and glory.
1334. Just as a newly-born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1335. Sent forth by sacred waters Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.

तमिद्वन्तु नो गिरोवत्सं सँशिश्वरीरिव । य इन्द्रस्य हृदँसनिः ॥२॥
अषां नः सोमं शं गवे धुसंस्व पिप्युषीमिषम् । वर्यो समुद्रमुक्य ॥३॥

(११)

(१-१) वृषस्यास्य धान्यक्रिरोक क्रफि । ममीन्द्रो देवते । गायत्री छन्दः ॥

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिः अनुषक् । येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शक्नं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
अयुक् इयुषा घृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥

1336. Tamid varddhantu no giro vatsam samśiśvarīr iva.
Ya indrasya hṛdaṁsaniḥ.₂
(Cf. Rv IX. 61.14)

1337. Arṣā naḥ soma śam gave dhukṣasva pipyuṣīmiṣam.
Vardhā samudram ukthya.₃
(Cf. Rv IX. 61.15)

Sūkta 21

Khaṇḍa XII

1338. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
Yeśām indro yuvā sakhā.₁
(Cf. S. 133; Rv VIII. 45.1; Yv. VII. 32)

1339. Bṛhann id idhma eṣām bhūri śastram pṛthuh svarūḥ.
Yeśām indro yuvā sakhā.₂
(Cf. Rv VIII. 45.2; Yv. 24)

1340. Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.
Yeśām indro yuvā sakhā.₃
(Cf. Rv VIII. 45.3)

1336. May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf.
1337. O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation.
1338. The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord.
1339. Ample is their fuel to burn, many their hymns to be sung and wide their splinters; in case their close friend is the ever young resplendent Lord.
1340. Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever young resplendent Lord.

(१२)

(१-१) वृक्षस्यास्य पशुगणो गोमय कर्मिः । इन्द्रो देवता । अग्निश्च उग्रः ॥

य॑ एक॑ इ॒दि॒दय॑ते वसु॑ म॒र्त्तो॒य दा॑सुषे । ई॒शानो॑ अ॒प्रति॑ष्कृत॑ इन्द्रो॑ अ॒ङ्ग ॥१॥

य॒श्चि॒दि॒ त्वा बहु॑भ्य आ॑ सु॒तावा॑ च॒ आवि॑वासति ।

उ॒ग्रं त॑त्प॒त्यते॑ श॒व इन्द्रो॑ अ॒ङ्ग ॥२॥

कदा॑ म॒र्त्तम॑राध॑सं प॒दा क्षु॒म्पमि॑व स्फुर॑त् । कदा॑ नः शु॒श्र॒वद्दि॑र इन्द्रो॑ अ॒ङ्ग ॥३॥

(१३)

(१-३) वृक्षस्यास्य वैष्णमिबो बहुष्मन्ता कर्मिः । इन्द्रो देवता । यशुश्च उग्रः ॥

गा॒यन्ति॑ त्वा गा॒य॒त्रिणो॑र्व॒न्त्यक॑र्म॒र्किणः॑ ।

न॒द्भा॒णस्त्वा श॑त॒क्रत॑ उ॒द्द॒श॒मि॒व ये॒मिरे॑ ॥१॥

य॒त्सानोः॑ सा॒न्वा॒रु॒हो भू॒र्य॒स्पष्ट॑ क॒त्वेम् ।

तदिन्द्रो॑ अ॒यं चे॑तति॒ यू॒थेन॑ वृ॒ष्णिरे॑जति ॥२॥

Sūkta 22

1341. Ya eka id vidayate vasu marttāya dāsūṣe.
Īśāno apratiṣkuta indro. aṅga.₁
(Cf. S. 389; Rv I. 84.7; Av. XX. 63.4)

1342. Yaściddhi tvā bahubhya ā sutāvāṁ āvivāsati.
Ugram tatpatyate śava indro aṅga.₂
(Cf. Rv I. 84.9; Av. XX. 63.6)

1343. Kadā marttam arādhāsam padā kṣumpam iva sphurat.
Kadā naḥ śuśravad gira indro aṅga.₃
(Cf. Rv I. 84.8; Av. XX. 63.5)

Sūkta 23

1344. Gāyanti tvā gāyatrīṇorcantyarkamrkīṇaḥ.
Brahmāṇastvā śatakrata udvāṁśamiva yemire.₁
(Cf. S. 342; Rv I. 10.1)

1345. Yat sānoḥ sānvārūho bhūryaspaṣṭa karttvam.
Tad indro artham cetati yūthena vrsṇir ejati.₂
(Cf. Rv I. 10.2)

1341. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love!
1342. He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength, O Love!
1343. Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love!
1344. O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Rk with prayers, the priests of the Yajuh with their pross and thereby elevate the honour of their family and descendants.
1345. When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success.

यु॒क्स्वा॑ हि के॒शिना॑ ह॒री वृ॑षणा कक्ष॒प्रो ।
अ॒यो न॑ इन्द्र सोमपा गिरा॒मुप॑श्रुति॒ चर ॥३॥

॥ इति पञ्चमो अरण्यका ॥

अथ यदा अरण्यका

(१)

(१-४) यदुर्जेषत्वात्प काम्यो वेधातिचिर्कणिः । अग्निर्वेधात् । गावधी ऋक् ।

यु॒क्मि॒द्धो न॑ आ॒ व॒ह दे॒वा॒ अ॒ग्ने ह॒विष्म॑ते । हो॒तः पा॒वक॑ य॒क्षि च ॥१॥
म॒धु॒मन्त॑ त॒नून॑पा॒द्यस्त॑ दे॒वेषु॑ नः क॒वे । अ॒यो कृ॒णु॒भू॒तये॑ ॥२॥
न॒रा॒श॒समि॑ह॒ प्रि॒यम॑सि॒न्यस्त॑ उ॒प ह॒वये॑ । म॒धु॒जि॒ह्व ह॒विष्कृ॑तम् ॥३॥

1346. Yunkṣvā hi keśinā harī vṛṣaṇā kaksyaprā.

Athā na indra somapā girām upaśrutim cara.3

(Cf. Rv I. 10.3)

Here ends Prapāthaka V: Ardha II

Here also ends Prapāthaka V

Here also ends Adhyāya X

END

Adhyāya XI

Prapāthaka VI: Ardha I

Khaṇḍa I

Sūkta 1

1347. Suṣamiddho na ā vaha devāṁ agne haviṣmate.

Hotaḥ pāvaka yakṣi ca.1

(Cf. Rv I. 13.1)

1348. Madhumantam tanūnapād yajñam deveṣu naḥ kave.

Adyā kṛṇuhyūtaye.2

(Cf. Rv I. 13.2)

1349. Narāsaṁsam iha priyam asmin yajña upa hvaye.

Madhjiham haviṣkṛtam.3

(Cf. Rv I. 13.3)

1346. O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world.

END

Adhyāya XI

1347. O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature's and may we perform the fire-ceremony to receive these bounties.
1348. O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual.
1349. I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of Nature's gifts.

अग्ने॑ सु॒ख॒त॒मे॑ रथे॑ दे॒वा॒ इ॒दितं॑ आ॒ वह॑ । अ॒सि॑ हो॒ता॒ म॒नु॒र्हितः॑ ॥४॥

(२)

(1-२) एषस्यास्य वैशारुण्यो वसिष्ठ ऋषिः । मिथारुण्यो देवते । गायत्री छन्दः ॥

य॒द॒द्य॑ सू॒र उ॒दि॒तेना॑गा मि॒त्रो अ॒र्य॒मा । सु॒वा॒ति॒ स॒वि॒ता भ॒गः ॥१॥

सु॒प्रा॒वी॒रस्तु॑ स॒ क्षयः॑ प्र॒ नु याम॑न्सु॒दान॒वः । ये नो॑ अ॒हो॒ति॒पि॒प्र॒ति ॥२॥

उ॒त॒ स्वर॑ाजो॒ अ॒दि॒ति॒रद॑ब॒हस्य॑ व्र॒तस्य॑ ये । म॒हो॒ रा॒जा॒न ई॒श॒ते ॥३॥

(३)

(1-३) एषस्यास्य काण्वः भगवत् ऋषिः । इन्द्रो देवता । श्रुती छन्दः ॥

उ॒ त्वा म॑न्दन्तु॒ सो॒माः कृ॒णु॒ष्व रा॒धो अ॒द्रि॒वः । अ॒व॒ ब्रा॒ह्म॒द्वि॒षो ज॒हि ॥१॥

प॒दो प॑णी॒नरा॒धसो॑ नि॒ ब॒धस्व॑ म॒हो॒ अ॒सि॒ । न॒ हि॒ त्वा क॑श्च॒ न॒ प्र॒ति ॥२॥

1350. Agne sukhata me rathe devām īdita ā vaha.

Asi hotā manur hitaḥ.⁴

(Cf. Rv I. 13.4)

Sūkta 2

1351. Yad adya sūra udite' nāgā mitro aryamā.

Suvāti savitā bhagaḥ.¹

(Cf. Rv VII. 66. 4; Yv. XXXIII. 20)

1352. Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavah.

Ye no aṁho'tipiprati.²

(Cf. Rv VII. 66.5)

1353. Uta svarājo aditir adabahasya vratasya ye.

Maho rājāna īśate.³

(Cf. Rv VII. 66.6)

Sūkta 3

1354. U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.

Ava brahmadviṣo jahi.¹

(Cf. S. 194; Rv VIII. 64. 1; Av. XX. 93.1)

1355. Padā paṇīn arādhaso ni bādhasva mahām asi.

Na hi tvā kaśca na prati.³

(Cf. Rv VIII. 64.2; Av. XX. 93.2)

1350. O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men.
1351. May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for.
1352. May our homes be well protected. May you, O liberal Ones, on your way, bear us safe over distress and sins.
1353. And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate.
1354. May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels.
1355. May you crush with your foot the niggard churls who offer no homage. you are powerful; there is none so powerful as you are.

त्वमीशिषे सुतानामिन्द्र त्वमुतानाम् । त्वं राजा जनानाम् ॥३॥

(४)

(1-3) वृषस्यास्य शातकः पच्यारः क्रमिः । सुखं देयता । मिदुर् इत्यादि ।

आ जागृविर्विप्रं ऋतं मतीनां सोमः पुनानो असदश्चमूषु ।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥१॥
स पुनान उपसूरे दधान ओभे अप्रा रोदसो वीष आवः ।
प्रिया चिद्यस्य प्रियसास ऊतो सतो धने कारिणे न प्रयसत् ॥२॥
स वर्द्धिता वर्द्धनः पूयमानः सोमो मीढ्वा अभि नो ज्योतिषावीत् ।
यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमिप्पन् ॥३॥

1356. Tvam īśāṣe sutānām indra tvam āsutānām.

Tvañ rājā janānām.³

(Cf. Rv VIII. 64.3; Av. XX. 93.3)

Khaṇḍa 2

Sūkta 4

1357. Ā jāgrvir vipra ṛtam matīnām somaḥ punāno asadac
camūṣu.

Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ
suhastāh.¹

(Cf. Rv IX. 97.37)

1358. Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa
āvaḥ.

Priyā cid yasya priyasāsā ūtī sato dhana kārīṇe na pra
yaṅsat.²

(Cf. Rv IX. 97.38)

1359. Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvām
abhi no jyotiṣāvit.

Yatra naḥ pūrve pitarāḥ padajñāḥ svarvido abhi gā
adrim iṣṇan.³

(Cf. Rv IX. 97.39)

1356. You are the lord of these devotional prayers; either expressed or unexpressed. You are the sovereign king of all creation.
1357. The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to teach by their hands this elixir.
1358. The purified brightenend elixir goes to the resplendent self, as the year approaches the Sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer.
1359. May the divine elixir, the augments and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it, our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks.

(५)

(१-५) इषुषस्वात्य काण्यो मगाय मरिः । इन्द्रो देवता । इराती कण्यः ॥

मा चिद॑न्यद्वि श॑ंस॒त॒ संखा॑यो मा रिष॑ण्यत ।
 इन्द्र॑मि॒स्तोता वृष॑ण॒स॒ सचा॑ सु॒ते मु॒हुरु॑क॒था च॑ श॑ंस॒त ॥१॥
 अव॑क्रक्षि॒णं वृष॑भं यथा जु॒वं गां न च॑र्व॒णीस॑हम् ।
 वि॒द्वेष॑ण॒स॒ संव॑नेनमु॒भयान् म॑रि॒ष्ठमु॒भया॑वि॒नम् ॥२॥

(५)

(१-५) इषुषस्वात्य काण्यो मेधातिथिर्कफिः । इन्द्रस्यो देवते । इराती कण्यः ॥

उ॒दु त्वे मधु॑म॒त्तमा गिरः॑ स्तोमा॑स ई॒रते ।
 स॒त्राजि॑तो ध॒नसा॑ अक्षि॒तोत॑यो वा॒जय॑न्तो र॒था इव॑ ॥१॥
 क॒ण्वा इव॑ भृ॒गवः॑ सू॒र्या इव॑ वि॒श्वमि॑दी॒तमा॑शत ।
 इन्द्र॑स॒ स्तोमै॑भिर्मह॒यन्त॑ आय॒वः प्रि॒यमे॑धा॒सो अ॒स्वर॑न् ॥२॥

Sūkta 5

1360. Mā cidanyadvi śaṁsata sakhāyo mā riṣaṇyata.
 Indramit stotā vṛṣaṇam sacā sute muhurukthā ca
 śaṁsata. 1
 (Cf. S. 242; Rv VIII. 1.1; Av. XX. 85.1)
1361. Avakrakṣiṇam vṛṣabham yathā juvam gām na
 carṣaṇisaham.
 Vidveṣaṇam samvananam ubhayankaram
 mamhiṣṭham ubhayāvinam. 2
 (Cf. Rv VIII. 1.2; Av. XX. 85.2)

Sūkta 6

1362. Udu tye madhumattamā girāḥ stomaśa īrate.
 Satrājito dhanasā akṣitotayo vājayanto rathā iva. 1
 (Cf. S. 251; Rv VIII. 3.15; Av. XX. 10.1; 59.1)
1363. Kaṇvā iva bhr̥gavaḥ sūryā iva viśvam id dhītam āśata.
 Indram stomebhir mahayanta āyavaḥ priyamedhāso
 asvaran. 2
 (Cf. Rv VIII. 3.16; Av. XX. 10.2; 59.2)

1360. O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realisation, go on repeatedly uttering hymns in His honour.
1361. He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both, a foe or a friend; he is bounteous, and a distributor of both material and spiritual prosperity.
1362. These our exceedingly sweet songs, the hymns of praises, ascend to you like over-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.
1363. As like the Sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord.

(७)

(१-३) वृषत्वात्प पीयूस्ती राबानो ऽप्यग्नयसदस्य कपी । इन्द्रो देवता । पदपरिहृत्यन्तः ॥

प॑र्यु॑ शु॒ प्र ध॑न्व॒ वा॒जसा॑तये॒ परि॑ वृ॒त्राणि॑ स॒क्षणिः॑ ।

द्वि॑प॒स्तर॑ध्या॒ ऋ॒णया॑ न॒ ईर॑से ॥१॥

अ॒जीज॑नो हि॒ पव॑मान॒ सूर्य॑ वि॒धारे॑ श॒क्मना॑ प॒यः ।

गो॒जीर॑या र॒हमा॑णः पु॒रन्ध्या॑ ॥२॥

अ॒नु हि॑ त्वा सु॒त॑ सोम॒ म॒दाम॑सि ॥३॥

(८)

(१-३) वृषत्वात्पिषापो धिष्या अग्नय कपयः । सोममिमपूषभगेन्द्रमिषेदेवा देवताः । अक्षरपरिहृत्यन्तः ॥

परि॑ प्र ध॑न्व ॥१॥

ए॒वामृ॑ताय॒ माहे॑ क्ष॒याय॑ स॒ शुक्रो॑ अ॒र्ष दि॒व्यः पी॒यूषः॑ ॥२॥

Sūkta 7

1364. Paryū śu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.

Dviṣastaradhyā ṛṇayā na īrase.₁

(Cf. S. 428; Rv IX. 110.1; Av. V. 6.4)

1365. Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ.

Gojīrayā raṁhamāṇaḥ purandhyā.₂

(Cf. Rv IX. 110.3; Yv. XXII. 18)

1366. Anu hi tvā sutam soma madām aśi [mahe samaryarājye.

Vājāṁ abhi pavamāna pra gāhase.]₃

(Cf. S. 432; Rv IX. 110.2)

Sūkta 8

1367. Pari pra dhanva [indrāya soma svādur mītrāya pūṣṇe bhagāya.]₁

(Cf. S. 427; Rv IX. 109.1)

1368. Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ piyūṣaḥ.₂

(Cf. Rv IX. 109.3)

1364. O elixir divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.
1365. O flowing elixir, by your might, you have generated the Sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us.
1366. Only fragmentary: अनु हि त्वा सुतं सोम मदामसि । Rv. IX.110.2. [In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.]
1367. Only fragmentary: परि अघ्न - Rv. IX 109.1. [O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.]
1368. O pure, divine, and celestial elixir, flow for immortality and supreme abode.

इन्द्रस्ते सोम सुतस्य पेयात्कृत्वे दक्षाय विश्वे च देवाः ॥३॥

(१)

(१-१) दृषन्त्यात्पाद्विरतो विरप्यन्तुः कविः । सूर्येन्द्रतोमा देवताः । वगती इन्द्रः ।

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुतः साकमौरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥१॥
उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः सन्तनिः सुन्वतामिव मधुमान्द्रप्सः परि वारमर्षति ॥२॥
उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।
अत्यक्रमीदजुनं वारमव्ययमत्कं न नित्कं परि सोमो अव्यत ॥३॥

1369. Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ. (3)
(Cf. Rv IX. 109.2)

Khaṇḍa III

Sūkta 9

1370. Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasutaḥ sākam irate.
Tantum tatam pari sargāsa āśavo nendrād ṛte pavate dhāma ki cana.
(Cf. Rv IX. 69.6)
1371. Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani.
Pavamānaḥ santaniḥ sunvatāmiva madhumān drapsaḥ pari vāram arṣati.
(Cf. Rv IX. 69.2)
1372. Ukṣā mimeti prati yanti dhenavo devasya devīr upa yan i niṣkṛtam.
Atyakramīd arjunam vāram avyayam atkam na niktam pari somo avyata.
(Cf. Rv IX. 69.3)

1369. O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength.
1370. The rushing exhilarating divine elixirs when let loose are filtered together round through the extended cloth like the Sun's rays; they flow to no other spot except where the resplendent Self is.
1371. The resplendent Lord is invoked through songs of praises. The elixir is so sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants.
1372. The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passed through the sieve of white sheepskin. Thereon it clothes it self, as it were, in new shining armour (i.e. the water is mixed with it).

(१-३) नृषम्याम्य मैवायन्नो वत्तिष्ठ क्रतिः । मद्भिर्देवता । विपट् क्रन् ।

अ॒ग्निं न॒रो दी॒धिति॑भि॒रर॑ण्यो॒हस्त॑च्युतं॒ जन॑यत प्र॒शस्त॑म् ।

दू॒रेद॑र॒शं गृ॑ह॒पति॑मथ॒व्युम् ॥१॥

नम॑ग्निमस्ते॒ वस॑वो॒ नृष॑वन्त्युप्र॒तिच॑क्षमवसे॒ कुत॑स्मिन् ।

दक्ष॑ाय्या॒ यो द॑म आस॒ नित्यः॑ ॥२॥

प्रे॒द्धो अ॒ग्ने दी॑दिहि॒ पुरो॑ नो॒जस॑या॒ सू॒र्म्या॑ यविष्ठ ।

त्वा॑ꣳ श॒श्वन्त॑ उप॒ यन्ति॑ वा॒जाः ॥३॥

(११)

(१-३) नृषम्याम्य सापंगायका काश्येवः सर्वोऽदुरो वा क्रतिः । मात्मा देवता । गायत्री क्रन् ।

आ॒यं गोः॑ पृ॒श्निर॑क्री॒दस॑द॒न्मातरं॑ पु॒रः । पि॒तरं॑ च प्र॒यन्त्स्वः॑ ॥१॥

Sūkta 10

1373. Agnim naro dīdhitibhir aranyor hastacyutam janayata praśastam.

Dūredrśam gṛhapatim athavyum. 1

(Cf. S. 72; Rv VII. 1.1)

1374. Tamagnimaste vasavo nyrṇvant supratīcākṣam avase kutaścīt.

Dakṣāyāyo yo dama āsa nityaḥ. 2

(Cf. Rv VII. 1.2)

1375. Preddho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha.

Tvāṁ śaśvanta upa yanti vājāḥ. 3

(Cf. Rv VII. 1.3; Yv. XVII. 76)

Sūkta 11

1376. Āyam gauḥ pṛśnir akramīd asadan mātaram purāḥ.

Pitaram ca prayant svah. 1

(Cf. S. 630; Rv X. 189.1; Yv. III. 6; Av. VI. 36.1; 20.48.4)

1373. As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation.
1374. Like the husehold fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart.
1375. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.
1376. This all-moving earth rotates and revolves in space. She rotates with her mother (waters) on her orbit on her front, and side by side, who revolves round her father, the Sun.

अन्तश्चरति रोचनास्य प्राणादपानतो । व्यख्यन्महिषो दिवम् ॥२॥
त्रिंशद्दामं वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरहं शुभिः ॥३॥

॥ इति षष्ठस्य अष्टमोऽङ्कः ॥

अथ षष्ठस्य द्वितीयोऽङ्कः

(१)

(१-४) अनुपपत्त्यास्य (१-३) वक्त्रमादिष्वस्य वाह्याभ्यो गोतमा, (४) अनुपपत्त्यास्य वैश्वानरो
वसिष्ठ कवी । यद्विद्वेदता । गायत्री छन्दः ॥

उपप्रयन्तो अश्वरं मन्त्रं वोचेमाम्रये । अरे अस्मै च शृण्वते ॥१॥
यः स्नीहितीषु पूर्यः संजग्मानासु कृष्टिषु । अरक्षहाशुषे गयम् ॥२॥

1377. Antaś carati rocanāsyā prāṇād apānati.

Vyakhyanmahīṣo divam.₂

(Cf. S. 631; Rv X. 189.2; Yv. III. 7; Av. VI. 31.2;
XX. 48.5)

1378. Trīṃśad dhāma vi rājati vākpaṅgāya dhīyate.

Prati vastoraha dyubhiḥ.₃

(Cf. S. 632; Rv X. 189.3; Yv. III. 8; Av. VI. 31.3;
XX. 48.6)

Here ends Prapāthaka VI — Ardha I

Here also ends Adhyāya XI

Adhyāya XII

Prapāthak VI: Ardha II

Khaṇḍa I

Sūkta 1

1379. Upaprayanto ādhvaram mantram vocemāgnaye.

Āre asme ca śṛṇvate.₁

(Cf. Rv I. 74.1; Yv. III. 11)

1380. Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.

Arakṣad dāśuṣe gayam.₂

(Cf. Rv I. 74.2)

1377. Its (i.e. of the Sun) lustré moves within the creation like exhalation (out-breath) and inhalation (in-breath) of the body vital complex (upper and lower). The same mighty Sun enlightens the firmament.
1378. Praises are showered upon this divine bird — the Sun. He rules supreme through thirty stations (*dhāma*) of day and night.

END

Adhyāya XII

1379. While proceeding to the place of sacred worship, let us sing hymns to the glory of fire-divine, who hears us even afar.
1380. The ancient foremost adorable Lord always crushes rushes men who would be injuring us, and preserves the wealth of those who are his worshippers.

स नो वेदो अमात्यमग्नीं रक्षतु शन्तमः । उतास्मान्पात्व॑हसः ॥३॥
 उत॑ ब्रुवन्तु जन्तव॑ उदमि॑वृत्रहाजनि॑ । धनञ्जयो॑ रणे॑रणे ॥४॥

(२)

(१-३) वृत्रस्यास्य गार्हस्त्यो मर्यादा कृतिः । अग्निं वाच देवताः । पावनी कृत् ।

अग्ने यु॒क्स्वा हि॑ ये तवा॒श्वसो॑ देव सा॒धवः॑ । अ॒रं वह॑न्त्या॒शवः॑ ॥१॥
 अ॒च्छा नो॑ या॒ह्या वह॑भि॒ प्रया॑ंसि वी॒तये॑ । आ दे॒वान्तो॑मपी॒तये॑ ॥२॥
 उद॑मे भारत॒ द्युम॑द॒जसे॑ण॒ दवि॑द्युतत् । शो॒चा वि॑ भो॒ह्यजर॑ ॥३॥

1381. Sa no vedo amātyam agnī rakṣatu śantamah.
 Utāsmān pātvaṁhasaḥ.³
 (Cf. Rv VII. 15.3)

1382. Uta bravantu jantava ud agnir vṛtrahā jani.
 Dhanañjayo raṇeraṇe.⁴
 (Cf. Rv I. 74.3)

Khaṇḍa II

Sūkta 2

1383. Agne yunkṣvā hi ye tavāśvāso deva sādhaveḥ.
 Aram vahantyāśavaḥ.¹
 (S. 25; Rv VI. 16.43; Yv. XIII. 36)

1384. Acchā no yahyā vahābhi prayāṁsi vītaye.
 Ā devānt somapītaye.²
 (Cf. Rv VI. 16.44)

1385. Udagne bhārata dyumad ajasreṇa davidyutat.
 Śocā vi bhāhyajara.³
 (Cf. Rv VI. 16.45)

1381. May He, the embodiment of happiness, guard our wealth that lasts and that we possess, and may He deliver us from inequity.
1382. Let men praise the fire-divine, as soon as generated (by attrition), — the dispeller of ignorance and winner of wealth in every struggle of life.
1383. Harness, O divine Self Supreme; your well-trained vital forces, who bear you quickly to our benevolent desired ends.
1384. Come, O Lord, towards us and bring along with you the divine forces and energy for participation and enjoyment.
1385. Blaze up, O Lord, bearer of cosmic changes. May you shine with undecaying lustre.

(१-३) दृषस्थास्य वरिष्ठो ब्रह्मर्षिर्जगि । सोमो वेष्टा । ऋगुक्त्वम् ॥

प्र सु॒वाना॑यान्धसो म॒र्तो न॑ व॒ष्ट तद्व॑चः ।
अप॑ श्वानमराधस॑ ह॒ता म॑खं न भृ॒गवः ॥१॥
आ जा॑मिरत्के॒ अव्यत॑ भु॒जे न पु॒त्र औ॒ष्योः ।
सर॑ज्जरो न योष॑णां व॒रो न यो॑निमासदे॒म् ॥२॥
स वी॑रो दक्ष॑साधनो वि॒ यस्तस्त॑म्भ रो॒दसी ।
ह॒रिः प॑वित्रे॒ अव्यत॑ वै॒धा न यो॑निमासदे॒म् ॥३॥

(४)

(१-४) दृषस्थास्य कान्वा सोमर्षिर्जगि । हन्तो वेष्टा । ऋगुक्त्वम् ॥

अ॒भ्रातृ॑व्यो अ॒ना त्वम॑ना॒पिरिन्द्र॑ जनु॒षा स॑नादे॒सि । यु॒धेदा॑पित्वमिच्छ॒से ॥१॥
न की॑ रेवन्त॑ स॒ख्याय॑ विन्द॒से पी॑यन्ति ते सुरा॒श्वः ।
यदा॑ कृ॒णोषि॑ नदनु॑ समू॒हस्या॑दित्वि॒तेव॑ ह्य॒से ॥२॥

Sūkta 3

1386. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
Apa śvānam arādhasaṁ hatā makham na bhṛgavaḥ.
(Cf. S. 553; 774; Rv IX. 101.13)
1387. Ā jāmir atke avyata bhuje na putra oṇyoḥ.
Saraj jāro na yoṣaṇām varo na yonimāśadam.
(Cf. Rv IX. 101.14)
1388. Sa vīro dakṣasādhano vi yastastambha rodasī.
Harīḥ pavitre avyatā na yonim āśadam.
(Cf. Rv IX. 101.15)
1389. Abhrātṛvyo anā tvamanāpir indra januṣā sanādasi.
Yudhedāpitvam icchase.
(Cf. S. 399; Rv VIII. 21.13; Av. XX. 114.1)
1390. Na ki revantam sakhyāya vindase pīyanti te surāśvaḥ.
Yadā kṛṇoṣi nadanuṁ samūhasyādīt piteva hūyase.
(Cf. Rv VIII. 21.14; Av. XX. 114.2)

1386. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant (or shining) ones drive off this villain as you have been doing on the past occasions of public sacrifices.
1387. Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved: like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher).
1388. The golden hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house.
1389. O resplendent Lord, since eternity, you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life.
1390. Surely you do not acknowledge firendship of the wealthy man. Those who are puffed up with wind offend you. When invoked as a protector, you promote sacred worship and expel niggardness.

(५)

(१-१) द्युषन्वात्य ऋष्यो मेपातिविर्जनिः । इन्द्रो देवता । बृहती छन्दः ।

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।

ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥१॥

आ त्वा रथे हिरण्यये हरी मयूरशेष्या ।

शितिपृष्ठा वहन्ता मध्वो अन्धसो विवक्षणास्य पीतये ॥२॥

पिबा त्वांस्य गिर्वणः सुतस्य पूर्वपा इव ।

परिष्कृतस्य रसिने इयमासुतिश्चारुमदाय पत्यते ॥३॥

(५)

(१-२) द्युषन्वात्य ऋषिषा ऋषिः । मधसोमो देवते । कङ्कनुमिद् छन्दः ।

आ सोता परि पिबताश्च न स्तोममसुरं रजस्तुरम् ।

वनप्रक्षमदधुतम् ॥१॥

Sūkta 5

1391. Ā Tvā sahasramā śatam yuktā rathe hiraṇyaye.
Brahmayujo haraya indra keśino vahantu
somapītaye.₁
(Cf. S. 245; Ṛv VIII. 1.24)

1392. Ā tvā rathe hiraṇyaye harī mayūraśēpyā.
Śitiprṣṭhā vahatām madhvo andhaso vivakṣaṇasya
pītaye.₂
(Cf. Ṛv VIII. 1.25)

1393. Pibā tvā'sya girvaṇaḥ sutasya pūrvapā iva.
Pariṣkṛtasya rasina iyam āsutiś cārur madāya
patyate.₃
(Cf. Ṛv VIII. 1.26)

Sūkta 6

1394. Ā sotā pari śiṅcatāśvām na stomam apturam
rajasturam.
Vanaprakṣam udaprutam.₁
(Cf. S. 580; Ṛv IX. 108.7)

1391. O resplendent Lord, a thousand and a hundred
steed-like forces are harnessed to your golden chariot,
— to the rolling universe. So, may the long ranged
bounties, yoked by devotion, bring the Lord to accept
the draught of our loving devotion.
1392. On your chariot, wrought of gold and yoked with two
horses, peacock-tailed, white-backed, may you
come, O resplendent Lord, to accept the elixir of
devotional love.
1393. O lover of chants, may you drink this consecrated and
juicy libation of devotional love like the first drinker.
This excellent effusion of affection and love is meant
to gladden you.
1394. O priests, pour forth and sprinkle the beverage all
around, swift in action like a horse, the adorable,
dispenser of rain, and active and speedy as light,
squeeze out the juice of the plant, mix it with water
and further strengthen it (with milk and curds).

सहस्र॑भारं वृष॑भं पयो॑दुहं प्रियं दे॒वाय॑ जन्म॑ने ।
ऋते॑न यं ऋत॑जातो विवावृ॑धे राजा दे॒व ऋत॑ं बृ॒हत् ॥२॥

(७)

(१-१) वृषस्यास्य बार्हभ्यासो मण्डाव्यः कृषिः । अश्विर्वेयता । पिपीळिक्रमस्या सङ्क्रान्ती गावरी छन्दः ॥

अ॒भि॒वृ॒त्राणि॑ जङ्घ॑नद्रवि॒णस्सु॑विप॒न्यया॑ । स॒मि॒दः शु॒क्र आ॑हुतः ॥१॥
गर्भे॑ मातुः पि॒तृप्पि॑ता विदि॒द्युता॑नो अक्ष॑रे । सी॒द॒मृत॑स्य योनि॑मा ॥२॥
ब्र॒ह्म प्र॑जाव॒दा भर॑ जा॒तवे॑दो वि॒चर्ष॑णे । अ॒ग्ने य॑ही॒दय॑दिवि ॥३॥

1395. Sahasradhāram vṛṣabham payoduham priyam devāye janmane.
Rtena ye ṛtajāto vivāvṛīdhe rājā deva ṛtam bṛhat.₂
(Cf. Rv IX. 109.8)

Khaṇḍa III

Sūkta 7

1396. Agnir vṛtrāṇi janghanad draviṇasyur vipanyayā.
Samiddhah śukra āhutāḥ.₁
(Cf. Rv VI. 16: 34; Yv. XXXIII. 9)
1397. Garbhe mātuh pituṣpitā vididyutāno akṣare.
Sīdann ṛtasya yonimā.₂
(Cf. Rv VI. 16.35).
1398. Brahma prajāvada bhara jātavedo vicarṣaṇe.
Agne yad dīdayad divi.₃
(Cf. Rv VI. 16.36)

1395. It filters out in thousand streams; it is the showerer of benefits, augments of rain water, and dear to the divine elements. It swells in waters. It is a kine, a divine, true and vast.
1396. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.
1397. He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law.
1398. O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine (from here) to heaven.

(८)

(१-१) एषम्यान्व वेचमन्नो धतिष्ठ कविः । द्या देवताः । विदुर् धन्वा ॥

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।
 सुतः पवित्रं पर्येति रेभन्मितेव सद्यः पशुमन्ति होता ॥१॥
 भद्रा वस्त्रा समन्याऽऽ३ वसानो महान्कविर्निवचनानि शंसन् ।
 आ वच्यस्व चन्वोः पूयमानो विचक्षणो जागृविर्देववीतौ ॥२॥
 समु प्रियो मृज्यते सानो अन्ये यशस्तरो यशसां क्षेतो अरन्तैः ।
 अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥३॥

Sūkta 8

1399. Asya preṣā hemanā pūyamāno devo devebhiḥ
 samapṛkta rasam.
 Sutaḥ pavitram paryeti rebhan miteva sadma
 paśumanti hotā.
 (Cf. S. 526; Rv IX. 97.1)
1400. Bhadrā vastrā samanyā'' vasāno mahān kavir
 nivacanāni śaṁsan.
 Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgrvir
 devavītau.
 (Cf. Rv IX. 97.2)
1401. Samu priyo mrjyate sāno avye yaśastaro yaśasām
 kṣaito asme.
 Abhi svara dhanvā pūvamāno yūyam pāta svastibhiḥ
 sadā naḥ.
 (Cf. Rv IX. 97.3)

1399. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts, other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care.
1400. O grant wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice.
1401. (The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings.

(९)

(१-१) वृषस्यास्याङ्गिरसस्मिन्भीर्भूमिः । इन्द्रो देवता । अग्निरुग्र इन्द्रः ॥

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।

शुद्धैर्लव्यैर्वृध्वांसं शुद्धैराशीर्वान्ममचु ॥१॥

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।

शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य ॥२॥

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।

शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिपाससि ॥३॥

(१०)

(१-१) वृषस्यास्याङ्गिरः सुतम्भर इति । अग्निर्देवता । गायत्री इन्द्रः ॥

अग्ने स्तोमं मनामहे सिद्धमद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥१॥

Sūkta 9

1402. Eto nvindram stavāma śuddham śuddhena sāmna.
Śuddhairukthairvāvṛdhvāṅsam śuddhair āśīrvān
mamattu.₁
(Cf. S. 350; Rv VIII. 95.7)

1403. Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ.
Śuddho rayim ni dhāraya śuddho mamaddhi somya.₂
(Cf. Rv VIII. 95.8)

1404. Indrā śuddho hi no rayim śuddho ratnāni dāśuṣe.
Śuddho vṛtrāṇi jighnase śuddho vājam siṣāsasi.₃
(Cf. Rv VIII. 95.9)

Khaṇḍa IV

Sūkta 10

1405. Agne stomam manāmahe siddhram adya diviṣpṛśaḥ.
Devasya draviṇasyavaḥ.₁
(Cf. Rv V. 13.2)

1402. Come now and let us glorify pure Lord of resplendence with pure Sāman hymns. Let the pure recited hymns mixed with devotional love gladden Him and magnify His glory.
1403. O Lord of resplendence, come to us, purified with your pure protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy.
1404. O pure Lord of resplendence, give us wealth and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment.
1405. Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven.

अ॒भि॒जुष॑त नो गि॒रो हो॑ता यो मा॒नुषे॑ष्व। स य॒क्षद॑ैव्यं ज॒नम् ॥२॥
त्व॒मग्ने॑ स॒प्रथा॑ अ॒सि जु॑ष्टो हो॒ता वरे॑ष्यः । त्वया॑ य॒ज्ञं वि॑ त॒न्वते ॥३॥

(११)

(१-३) तुमस्यास्य यैषावन्तो वसिष्ठ ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ।

अ॒भि त्रि॑ष्टु॒ष्टं वृ॑षणं वयो॒धाम॑ङ्गा॒पिण॑मवाव॒शत॑ वा॒णीः ।
व॒ना व॑सानो वरु॒णो न॑ सि॒न्धुर्वि॑ रत्न॒धा द॑यते वा॒योणि ॥१॥
शूर॑ग्रामः स॒र्ववी॑रः स॒हावा॑न्जे॒ता प॑वस्व स॒निता॑ ध॒नानि॑ ।
ति॒ग्मायु॑धः क्षि॒प्रध॑न्वा स॒मत्त्व॑षादः सा॒ह्यान्पृ॑त॒नासु॑ शत्रून् ॥२॥

1406. Agnirjuṣata no giro hotā yo mānuṣeṣvā.
Sa yakṣad daivyam janam.₂
(Cf. Rv V. 13.3)

1407. Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.
Tvayā yajñam vi tanvate.₃
(Cf. Rv V. 13.4)

Sūkta 11

1408. Abhi triprṣṭham vṛṣaṇam vayodhāmaṅgoṣiṇam
avāvaśanta vāṇīḥ.
Vanā vasāno varuṇo na sindhurvi ratnadhā dayate
vāryāni.₁
(Cf. S. 528; Rv IX. 90.2)

1409. Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavasya sanitā
dhanāni.
Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān
pṛtanāsu śatrūn.₂
(Cf. Rv IX. 90.3)

1406. May the adorable Lord, inspirer of Nature's bounties seated in the inner conscience of men, take delight in our praises and honour the wishes of enlightened persons.
1407. O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that sacred works flourish to glory.
1408. The voices of the worshipper's resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.
1409. Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army.

उ॒रुग॒व्यू॒तिर॒भयानि॑ कृ॒ण्वन्त॑समीची॒ने आ॑ प॒वस्वा पु॒रन्धी॑ ।
अपः॑ सि॒षास॑न्नु॒षसः॑ स्वा॒र्गाः स॑ चि॒क्रदो॑ महो॒ अस्मभ्य॑ वा॒जान् ॥३॥

(१२)

(१-२) इषुषत्यात्वाङ्गित्वो वृषेयपुष्पेयाङ्गोः । इन्द्रो देवता । इन्द्रोऽङ्गः ।

त्वमिन्द्र॑ य॒ज्ञा अ॒सृजोषी॑ शव॒सस्पतिः॑ ।
त्वं वृ॒त्राणि॑ ह॒स्यप्रती॑न्येक॒ इत्पुर्वे॑नु॒त्तभ॒र्षणो॑ घृ॒तिः ॥१॥
तस्य॑ त्वा नून॑म॒सुरं॑ प्र॒चेत॑सं रा॒धौ मा॑ग॒मिवेमहे॑ ।
मही॑व कृ॒त्तिः शर॑णा ते इन्द्र॒ प्र ते॑ सु॒खा नो॑ अ॒श्ववन् ॥२॥

(१३)

(१-२) इषुषत्यात्वाङ्गः सोमर्कितः । अग्निमिन्द्राङ्गः देवताः । इन्द्रोऽङ्गः ।

यजि॑ष्ठं त्वा व॒ष्टमहे॑ दे॒वं दे॒वत्रा॑ हो॒तारम॑मर्त्यम् । अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥१॥

1410. Urugavyūtir abhayāni kṛṇvant samīcine ā pavasvā purandhī.

Apaḥ siśāsann uṣasaḥ svārgāḥ sam cikrado maho aśmabhyam vājān.

(Cf. Rv IX. 90.4)

Sūkta 12

1411. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.

Tvam vṛtrāṇi haṁsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.

(Cf. S. 248; Rv VIII. 90.5)

1412. Tam u tvā nūnam asura pracetasam rādho bhāgām ivemahe.

Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.

(Cf. Rv VIII. 90.6)

Sūkta 13

1413. Yajīṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.

Asya yajñasya sukratum.

(Cf. S. 112; Rv VIII. 19.3)

1410. Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps, well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food.
1411. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.
1412. As such, we invoke you now, O Lord of vital forces, the possessor of Supreme knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So may your blessings and favours reach us.
1413. We adore you as you are the choicest one the invoker of Nature's bounties, the immortal and wise accomplisher of this cosmic creation.

अपां नपात॑ सु॒भग॑ सु॒दी॒दिति॑म॒ग्निमु॑ श्रेष्ठ॑शोचिपम् ।
 स नो॑ मि॒त्रस्य॑ वरु॒णस्य॑ सो अपा॑मा सु॒भं य॑क्षते दि॒वि ॥२॥

(१५)

(१-१) वृषस्थास्याभीगतिः सुभगोऽग्निरिति । मन्त्रितता । गायत्री छन्दः ॥

यम॑ग्ने पृ॒त्सु म॒र्त्यम॑वा वा॒जेषु॑ ये जु॒नाः । स॒ यन्ता॑ श॒श्वती॑रि॒पे ॥१॥
 न॒ कि॒रस्य॑ स॒हन्त्य॑ प॒र्येता॑ क॒यस्य॑ चि॒त् । वा॒जो अ॒स्ति श्र॑वा॒य्यः ॥२॥
 स॒ वाजं॑ वि॒श्वच॑र॒णिर॑व॒द्भिर॑स्तु॒ त॒रुता॑ । वि॒प्रेभि॑रस्तु॒ स॒निता॑ ॥३॥

1414. Apam napātāṁ subhagaṁ sudīditim agnim u
 śreṣṭhaśociṣam.

Sa no mitrasya varuṇasya so apāmā sumnam yakṣate
 divi.²

(Cf. Rv VIII. 19.4)

Khaṇḍa V

Sūkta 14

1415. Yam agne pṛtsu martyam avā vājeṣu yam junāḥ.

Sa yantā śaśvatīr iṣaḥ.¹

(Cf. Rv I. 27.7; Yv. VI. 29)

1416. Na kir asya saḥantya paryetā kayasya cit.

Vājo asti śravāyyaḥ.²

(Cf. Rv I. 27.8)

1417. Sa vājam viśvacarṣaṇir ardbhir astu tarutā.

Viprebhir astu sanitā.³

(Cf. Rv I. 27.9)

1414. The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the Sun, the ocean, and water falls.
1415. O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom.
1416. You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws.
1417. May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties.

(१५)

(१-३) वृषत्वास्व गौतमो गोवा कफि । एषो देवता । मिथुन इन्द्रः ॥

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
 हरिः पर्यद्रवज्ञाः सूर्यस्य ब्रौणे ननक्षे अत्यो न वाजी ॥१॥
 से मातृभिर्न शिशुर्वाशानो वृषा दधन्वे पुस्वारो अग्निः ।
 मर्यो न योषामभि निष्कृते यन्तं गच्छते कलश उस्त्रियामिः ॥२॥
 उत प्र पिप्य ऊधरघ्न्याया इन्दुधोराभिः सचते सुमेधाः ।
 मूर्दानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निकेः ॥३॥

Sūkta 15

1418. Sākam ūkṣo marjayanta svasāro daśa dhīrasya dhītayo
 dhanutriḥ.
 Hariḥ paryadravaj jāḥ sūryasya brouṇe nanakṣe atyo
 na vājī.
 (Cf. S. 538; Rv IX. 93.1)
1419. Sam mātṛbhir na śiśur vāvaśāno vṛṣā dadhanve puru
 vāro adbhiḥ.
 Maryo na yoṣām abhi niṣkṛtam yant sam gacchate
 kalaśa usriyābhiḥ.
 (Cf. Rv IX. 93.2)
1420. Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate
 sumedhāḥ.
 Mūrdhānam gāvaḥ payasā camūṣvabhi śrīṇanti
 vasubhir na niktaiḥ.
 (Cf. Rv IX. 93.3)

1418. Ten sister — like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the Sun, the elixir hastens to the pitcher like a swift horse.
1419. The showerer of blessings (the divine elixir), loved by all and longing to meet divine ones is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds.
1420. And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as newly washed dresses.

(१९)

(१-२) दधुवन्वान्य कामो मेवातिथिर्केचि । इन्द्रो देवता । इहती छन्दः ॥

पि॒वा सु॒तस्य॑ र॒सिनो॑ म॒त्स्वा न इन्द्र॑ गो॒मतः ।
 आ॒पिनो॑ वा॒धि सध॑मा॒द्ये वृ॒धेऽस्मा॑ꣳ अ॒वन्तु ते॑ धि॒यः ॥१॥
 भू॒याम॑ ते सु॒मतौ वा॒जिनो॑ वयं॒ मा न स्तर॑भि॒मातये॑ ।
 अ॒स्मा चि॒त्राभि॑रयताद॒मिष्टि॑भि॒रा नः सु॒म्नेषु॑ यामय ॥२॥

(१७)

(१-१) वृषस्यास्य वैशमिषो रेजुर्कनिः । सोमो देवता । वगती छन्दः ॥

त्रि॒रस्मे॑ स॒प्त धे॒नवो॑ दु॒दुहि॑रे स॒त्यामा॑शि॒रे पर॑मे॒ ज्योम॑नि ।
 च॒त्वाय॑न्या भु॒वनानि॑ निर्णि॒जे चारू॑णि च॒क्रे यद॑त॒रव॑र्द्धत ॥१॥

Sūkta 16

1421. Pibā sutasya rasino matsvā na indra gomataḥ.
 Āpino 'odhi sadhamādye vṛdhesmām avantu te
 dhiyaḥ.₁
 (Cf. S. 239; Rv VIII. 3.1)
1422. Bhūyāma te su matau vājino vayam mā na star abhi
 mātaye.
 Asmāñ citrābhir avatād abhiṣṭhibhir ā naḥ sumneṣu
 yāmaya.₂
 (Cf. Rv VIII. 3.2)

Sūkta 17

1423. Trirasmai sapta dhenavo duduhire satyāmāśiram
 parame vyomani.
 Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtair
 avardhata.₁
 (Cf. S. 560; Rv IX. 70.1)

1421. O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.
1422. May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries: May we feel safe and secure with your manifold wondrous assistance.
1423. For Him, in the eastern sky thrice-seven, i.e. $3 \times 7 = 21$ celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.

स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रये ।
 तेजिष्ठा अपो म० हना परि व्यत यदी देवस्य श्रवसा सदी विदुः ॥२॥
 ते अस्य सन्तु केतवो मृत्यवो दाभ्यासो जुनुषी उभे अनु ।
 यभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अग्रभ्यत ॥३॥
 (१८)

(१-४) वृषस्यास्वाग्निरसः कृतं कति । सोममिवावस्मेन्ना वेपताः । विदुः कृतः ।

अभि वायुं वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः ।
 अमी नरे धीजवेन० रथेष्ठामभीन्द्रं वृषेण वज्रबाहुम् ॥१॥
 अभि वसां सुवसनान्यर्षाभि धेनुः सुदुघाः पूयमानः ।
 अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्चात्रयिनो देव सोम ॥२॥

1424. Sa bhakṣamāno amṛtasya cārūṇa ubhe dyāvya kāvyenā
 vi śaśrāthe.
 Tejiṣṭhā apo māṁhanā pari vyata yadī devasya
 śravasā sado viduḥ.²
 (Cf. Rv IX. 70.2)

1425. Te asya santu ketavo'mṛtyavo'dābhyāso januṣi ubhe
 anu.
 Yebhir nṛmṇā ca devyā ca punata ād id rājānam
 mananā agrbhṇata.³
 (Cf. Rv IX. 70.3)

Khaṇḍa VI

Sūkta 18

1426. Abhi vāyum vityarṣā grṇānobhi mitrāvaruṇā
 pūyamānaḥ.
 Abhī naram dhījavanam rathēṣṭhām abhīndram
 vṛṣaṇam vajrabāhum.¹
 (Cf. Rv IX. 97.49)
1427. Abhi vastrā suvasanānyarṣābhī dhenūḥ sudughāḥ
 pūyamānaḥ.
 Abhi candrā bharttave no hiraṇyābhyaśvān rathino
 deva soma.²
 (Cf. Rv IX. 97.50)

1424. He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir).
1425. May those — his immortal and invisible — rays protect both classes of creation (men and other cattle). By these rays, powers of men and also of Nature's bounties are purified. Nice, even for this, have sages welcomed him (the elixir) as king.
426. Being eulogized, may it hasten to the wind; being purified, hasten to the Sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent Self, the showerer and the wielder of the thunderbolt.
1427. O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots.

अ॒भी नो॑ अ॒र्षं दि॒व्या वसू॑न्य॒भि वि॒श्वा पा॑र्थि॒वा पू॒यमा॑नः ।
अ॒भि येन॑ द्र॒विणम॑श्न॒वामा॑भ्या॒र्षेयं॑ ज॒मद॑ग्नि॒वन्नः॑ ॥३॥

(१९)

(१-१) दृषत्पात्पाङ्गिरसी इमेवपुष्पमेवाह्वी । इन्द्रसूर्या देवते । (१-२) वषमाद्वितीययो-
रनुष्टुप्, (१) कृतीपापाथ इदानीं छन्दसी ॥

य॒ज्ञाय॑था अपू॒र्व्यं म॑घवन्वृ॒त्रह॑त्याय ।
तत्पृ॒थिवी॑म॒प्रथय॑स्तदस्त॒न्ना उ॒तो दि॒वेभ्य॑ ॥१॥
तत्ते॑ य॒ज्ञो अ॒जायत॑ तद॒र्कं उ॒त ह॑स्कृ॒तिः ।
तद्वि॒श्वम॑भि॒मूर॑सि य॒ज्ञातं॑ य॒ष ज॑न्त्व॒म् ॥२॥
आमा॑सु प॒क्वमै॑रय॒ आ सूर्ये॑ रो॒हयो दि॒वि ।
ध॒र्म॑न॒सामे॑ तप॒ता सु॒वृक्ति॑भिर्जु॒ष्टे गि॒र्वेण॑से बृ॒हत् ॥३॥

1428. Abhi no arṣa divyā vasūnyabhi viśvā pārthivā
pūyamaṇaḥ.

Abhi yena draviṇam aśnavāmābhyārṣeyam
jamadagnivan naḥ.
(Cf. Rv IX. 97.51)

Sūkta 19

1429. Yaj jāyathā apūrvya maghavan vṛtrahatyāya.
Tatpṛthivīm aprathayas tad astabhnā uto divam.
(Cf. S. 602; Rv VIII. 89.5)

1430. Tat te yajño ajāyata tad arka uta haskr̥tiḥ.
Tadviśvam abhibhūr asi yaj jātam yac ca jantvam.
(Cf. Rv VIII. 89.6)

1431. Āmāsu pakvam airaya ā sūryaṁ rohayo divi.
Dharmam na sāmam tapatā suvṛktibhir juṣṭam gir
vaṇase bṛhat.
(Cf. Rv VIII. 89.7)

1428. While being filtered and purified, bring us celestial treasures, bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing.
1429. O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide on this earth, and brought the heavens, the luminaries, into existence.
1430. Then the sacrifice was produced for you, and thence the delightful hymns of Rk (the revealed knowledge); thus in your power; you surpass all, whatever has been or whatsoever would be.
1431. In the raw cow, you produce the ripe milk. Then you cause the Sun to rise to heaven. (o priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred Sāman hymns and also sing the Brhat Saman to Him who loves to hear praise-songs.

(२०)

(१-३) वृषस्यास्य मैत्रावरुणोऽगस्त्य ऋषिः । इन्द्रो देवता । (१) वृषभाया इवर्ती,
(२-३) दिनीयाद्वनीयपोभानुद्वृष्ट इन्दरी ॥

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुवाजी सहस्रसातमः ॥१॥
आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाँ इन्द्र सानसिः पृतनापादमर्त्यः ॥२॥
त्वँ हि शूरः सनिता चोदयो मनुषा रथम् ।
सहावान्दस्युमव्रतमोषः पात्रं न शाचिषा ॥३॥

॥ इति ऋषय विहीरोऽर्चः ॥

Sūkta 20

1432. Matsyapāyi te mahāḥ pātrasyeva harivo matsro madaḥ.

Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ. 1

(Cf. Ṛv I. 175.1)

1433. Ā nas te gantu matsaro vṛṣā mado vareṇyaḥ.

Sahāvān indra sānasiḥ pṛtanāṣād amartyaḥ. 2

(Cf. Ṛv I. 175.2)

1434. Tvaṁ hi sūraḥ sanitā codayo manuṣo ratham.

Sahāvān dasyum avratam oṣaḥ pātram na śociṣa. 3

(Cf. Ṛv 175.3)

Here ends Prapa-thaka VI — Ardha II
Also ends here Adhyāya XII

1432. O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creations, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures.
1433. O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal.
1434. O resplendent Lord, you are indeed, brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel.

END

मम पवस्व क्षीपोऽर्धः

(१)

(१-५) पवर्षस्वास्व मार्गः कपिर्हन्ति । सोमो देवता । गापमी इन्द्रः ॥

पवस्व वृष्टिमा सु नोपामूर्मि दिवस्परि । अयक्ष्मा वृहतोरिषः ॥१॥
 तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥
 घृतं पवस्व धारया यज्ञेषु देववीतमः । अस्मभ्यं वृष्टिमा पव ॥३॥
 स न ऊर्जे व्याश्च्यये पवित्रं धाव धारया । देवांसः शृण्वन्दि कम् ॥४॥
 पवमानो असिग्न्यदद्रक्षाः स्यपजङ्घनत् । प्रलवद्रीचयनुचः ॥५॥

Adhyāya XIII

Prapātihaka VI: Ardha III

Khaṇḍa I

Sūkta I

1435. Pavaśva vṛṣṭim ā su no'pām ūrmim divas pari.
 Ayakṣmā bṛhatīr iṣaḥ.¹
 (Cf. Rv IX. 49.1)
1436. Tayā pavaśva dhārayā yayā gāva ihāgaman.
 Janyāsa upa no gṛham.²
 (Cf. Rv IX. 49.2)
1437. Ghṛtam pavaśva dhārayā yajneṣu devayītamah.
 Asmabhyam vṛṣṭim ā pava.³
 (Cf. Rv IX. 49.3)
1438. Sa na ūrje vyāvayam pavitram dhāva dhārayā.
 Devāsaḥ śṛṇavan hi kam.⁴
 (Cf. Rv IX. 49.4)
1439. Pavamāno asiṣyadad rakṣāṅśyapajāṅghanat.
 Pratnavad rocayan rucaḥ.⁵
 (Cf. Rv IX. 49.5)

Adhyāya XIII

1435. May you pour down upon us a shower of rain from heaven, a stream of water from the celestial region and plenteous store of wholesome food free from disease.
1436. Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home.
1437. Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may you pour down on us floods of rain (i.e. of blessings).
1438. May you for our sustenance run through the ultrapsychic fleecy filter with your stream; may our organs of senses hear your sound.
1439. This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old.

(२)

(१-४) यत्कृपापात्य बाह्व्यन्वो भगद्वाजः कृपिः । इन्द्रो देवता । (१-३) ययमादितृषस्वातुहुपः,

(४) यत्पृथ्वांश्च वृहती ऋन्मी ॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
 अङ्गमाय जग्मयेषाम्नादध्वने नरः ॥१॥
 एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
 अमेत्रभिर्क्रजापिणामिन्द्रः सुतेभिरिन्दुभिः ॥२॥
 यदा सुतेभिरिन्दुभिः सोमेभिः प्रतिमृष्य ।
 यदा विश्वस्य मेधिरो धृषत्तन्तमिदेषते ॥३॥
 अस्मा अस्मा इदन्यसौध्वर्यो प्र भरा सुतम् ।
 कुवित्समस्य जेन्यस्य शर्द्धतोभिः शस्तेरवस्वरत् ॥४॥

Sūkta 2

1440. Pratyasmai pipīṣate viśvāni viduṣe bhara.
 Araṅgamāya jagmaye'paścād adhthane narah.
 (Cf. S. 352; Rv VI. 42.1)
1441. Emenam pratyetana somebhiḥ somapātamam.
 Amatrebhir rjīṣiṇam indraṁ sutebhir indubhiḥ.
 (Cf. Rv VI. 42.2)
1442. Yadr̥ sutebhir indubhiḥ somebhiḥ pratibhūṣatha.
 Vedā viśvasya medhiro dhr̥ṣat tan tam ideṣate.
 (Cf. Rv VI. 42.3)
1443. Asmā asmā id andhaso'dhvargo pra bharā sutam.
 Kuvit samasya jenyasya śardhato'bhiśaster
 avasvart.
 (Cf. Rv VI. 42.4)

1440. May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred works. He is always a true leader, never a follower.
1441. Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion.
1442. May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be.
1443. May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary.

(१)

(१-१) बभ्रुवस्यास्य आस्यपोऽसितो देवतो वा अफि । सोमो देवा इन्द्राय देवताः । गावधी इन्द्रः ॥

बभ्रवे नु स्वतवसेरुणाय दिविस्पृशे । सोमाय गायमर्चत ॥१॥
 हस्तच्युतेभिरद्विभिः सुतं सोमं पुनीतन । मधवा धावता मधु ॥२॥
 नमसेदुष सीदत दधेदभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥३॥
 अमित्रहा विचर्षणिः पवस्व सोमं शं गवे । देवेभ्यो अनुकामहेत् ॥४॥
 इन्द्राय सोमं पातवे मदाय परि पिच्यसे । मनश्चिन्मनसस्पतिः ॥५॥
 पवमानं सुवीर्यं रयिं सोमं रिरिहि णः । इन्दुविन्द्रेण नो युजा ॥६॥

Khaṇḍa II

Sūkta 3

1444. Babhrave nu svatavase'ruṇāya divispṛše.
 Somāya gātham arccata.₁
 (Cf. Rv IX. 11.4)
1445. Hasta cyutebhir adribhiḥ sutaṁ somam punītana.
 Madhāvā dhāvatā madhu.₂
 (Cf. Rv IX. 11.5)
1446. Namased upa sīdata dadhned abhi śrīnītana.
 Indum indra dadhātana.₃
 (Cf. Rv IX. 11.6)
1447. Amitrahā vicarṣaṇiḥ pavasva soma śam gave.
 Devebhyo anukāmakṛt.₄
 (Cf. Rv IX. 11.7)
1448. Indrāya somā pātave madāya pari śicyase.
 Manaścīn manasaspatiḥ.₅
 (Cf. Rv IX. 11.8)
1449. Pavamān suvīryaṁ rayiṁ soma rirīhi ṇaḥ.
 Indavindreṇa no yujā.₆
 (Cf. Rv IX. 11.9)

1444. May you recite praises to the bright and brown; self-vigorous, and heaven-touching divine elixir.
1445. Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir.
1446. (O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent Self.
1447. O divine elixir, the subduer of enmity, the most wise, fulfiller of aspirations of godly men, you shower prosperity on our cows and cattle.
1448. O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent Self.
1449. O joy-bestowing effused elixir, may you give us by the grace of the resplendent of the Lord, such wealth of prosperity, as increases our vigour.

(४)

(१-३) वृषस्यास्वाङ्गिरसी युतकृतमुकशादृशी । तुर्येन्द्रो वषते । गायत्री छन्दः ॥

उ॒द्दे॒दभि॑ श्रु॒ताम॑घं वृ॒षभं॑ नर्यो॒पस॑म् । अ॒स्तार॑भे॒षि सूर्य॑ ॥१॥
 न॒व यो॑ न॒वति॑ पुरो॒ विभे॑द॒ बाह्वो॑जसा । अ॒हि च॑ वृ॒त्रहा॑वधीत् ॥२॥
 स न॑ इन्द्रः शिवः सखा॒श्वव॑द्रोमयवमत् । उ॒रुधरे॑व दो॒हते॑ ॥३॥

(५)

(१-३) वृषस्यास्य सूर्य ऋषिः । सूर्यो देवता । ऋगती छन्दः ॥

वि॒भ्राद् वृ॒हत्पि॑वतु॒ सोम्य॑ म॒ध्वायु॑र्दध॒यज्ञ॑पता॒ववि॑द्युतम् ।
 वा॒तजू॒तो यो॑ अ॒भिर॑क्षति॒ त्मना॑ प्र॒जाः पि॑पति॒ बहु॒धा वि॑ राजति ॥१॥

Sūkta 4

1450. Udghed abhi śrutām agham vṛṣabham naryāpasam,
 Astāram eṣi sūrya.₁
 (Cf. S. 125; Rv VIII. 93.1; Av. XX. 7.1)
1451. Nava yo navatim puro bibheda bāhvojasā.
 Ahim ca vṛtrahāvadhit.₂
 (Cf. Rv VIII. 93.2; Av. XX. 7.2)
1452. Sa na indrah śivah sakhāśvāvad gomad yavamat.
 Urudhāreva dohate.₁
 (Cf. Rv VIII. 93.3; Av. XX. 7.3)

Khaṇḍa III

Sūkta 5

1453. Vibhrād bṛhat pibatu somyam madhvāyur dadhad
 yajñapatāvavihrutam.
 Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā
 virā jati.₁
 (Cf. S. 628; Rv X. 170.1; Yv. XXXIII. 30)

1450. O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men;
1451. and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked.
1452. May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), affluency in horses, kine and barley.
1453. Let the glorious luminary, our Lord, accept our powerful divine elixir of affection and bestow upon the performer of these sacred and selfless acts a life free from infirmities.
The Supreme Lord, the most glorious luminary, that is turned round by the aerial vortex, preserves the world by its own might, and nourishes all its inhabitants. In various ways, He pours forth floods of lustre everywhere.

विभ्राद् वृहत्सुभृतं वाजसातमं धर्मं दिवौ धरुणे सत्यमर्पितम् ।
 अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा ॥२॥
 इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धं न जिदुच्यते वृहत् ।
 विश्वभ्राद् भ्राजो महि सूर्यो दृशा उरु पप्रथे सह औजो अच्युतम् ॥३॥

(५)

(१-२) दस्युहन्त्यास्य वासिष्ठः शक्तिर्कृषिः । इन्द्रसूर्यौ देवते । वृहती छन्दः ॥

इन्द्रं कर्तुं न आ भर पिता पुत्रेभ्यो यथा ।
 शिक्षा णो अस्मिन्पुरुहूतं यामनि जीवा ज्योतिरशीमहि ॥१॥
 मा नो अज्ञाता वृजना दुराध्यो माशिवांसो व क्रमुः ।
 त्वया वयं प्रवतः शश्वतीरपोति शूर तारामसि ॥२॥

1454. Vibhṛāḍ bṛhat subhṛtam vājasātaman dharmam divo
 dharuṇe satyam arpitam.
 Amitrahā vṛtrahā dasyuhantamam jyotir jajñe asurahā
 sapatnahā.²
 (Cf. Rv X. 170.2)

1455. Idam śreṣṭham jyotiṣām jyotir uttamam viśvajid
 dhanajid ucyate bṛhat.
 Viśvabhṛāḍ bhrājo mahi sūryo dṛśa uru paprathe saha
 ojo acyutam.³
 (Cf. Rv X. 170.3)

Sūkta 6

1456. Indra kratum na ā bhara pitā putrebhyo yathā.
 Śikṣā ṇo asmin pūruhūta yāmani jīvā jyotiraśīmahi.¹
 (Cf. S. 259; Rv VII. 32.26; Av. XVIII. 3.67; XX.
 79.1)
1457. Mā no ajñātā vṛjanā durādhyo māśivāso-va kramuḥ.
 Tvayā vayam pravataḥ śaśvatir apo'ti śura tarāmasi.²
 (Cf. Rv VII. 32; 27; Av. XX. 79.2)

1454. Let the glorious luminary, our Lord, mighty, all-embracing food-producing and unfading, placed on the back-ground of the heaven-sustaining circle, the destroyer of the unfriendly, the slayer of forces of nescience, and exterminator of infidels, the destroyer of ferocious rascals, and the over-whelmer of jealous relatives, make His effective appearance.
1455. This light, the best of lights, supreme, is all-conquering and winner of lasting wealth. The all-illumining, radiant, mighty Sun bring to visibility his vast domain; his is the unfailing lustre.
1456. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.
1457. Let no unknown wicked, malevolent, malignant, overpower us. May we, protected by you, having embarked on divine boats, cross over all the obstructing streams that are rushing down.

(७)

(१-२) दपृषत्स्वान्वा गगानो मर्गं कृणि । इन्द्रो देवता । (१) प्रयमाषा इवती, (२) द्वितीयाषाश्च पङ्क्तिरग्न्यसी ॥

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।

विश्वो च नो जरितृन्तसत्पते अहा दिवा नक्तं च रक्षिषः ॥१॥

प्रभङ्गो शूरो मघवा तुवामघः सम्मिश्रो वीर्याय कम् ।

उभा ते बाहु वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥२॥

(८)

(१) एकपञ्चम्यास्य संभाव्यमो वसिष्ठ कृणि । सरस्वात देवता । गायत्री छन्दः ॥

जनीयन्तो न्यग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तः हवामहे ॥१॥

Sūkta 7

1458. Adyādyā śvaḥśva indra trāsva pare ca naḥ.

Viśvā ca no jaritṛnt satpate ahā divā naktam ca rakṣiṣaḥ.

(Cf. Ṛv VIII. 61.17)

1459. Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiślo vīryāya kam.

Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajram mimikṣatuḥ.

(Cf. Ṛv VIII. 61.18)

Khaṇḍa IV

Sūkta 8

1460. Janīyanto nvagravaḥ putrīyanth su dānavaḥ.

Sarasvantaṁ havāmahe.

(Cf. Ṛv VII. 96.4)

1458. Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the good, protect us, your praisers, all and every day-by day and by night.
1459. The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerer of blessings.
1460. With a desire for wife and with longings for children, we the liberal givers, invoke the divinity of enlightenment.

(९)

(1) एकचरस्यस्य चरित्तयो नगदाय कफि । सरस्वती देवता । गायत्री छन्दः ॥

उ॒त नः॑ प्रि॒या प्रि॒यासु॑ सप्त॒स्वसा सु॒जुष्टा॑ । सर॒स्वती स्तो॒म्या भू॒त् ॥१॥

(१०)

(1-3) वृषभ्याम् (1) वृषभाया गायिनी विष्वाभिरः, (2) द्वितीयायाः काण्डो मेवातिभिः, (3) कृतीयायाः-

द्विरसाः सात वैष्वाभिरः कपयः । (1) वृषभायाः सपिता, (2) द्वितीयायाः ब्रह्मभस्वतिः,

(3) कृतीयायाः धर्मिषणाः । विपद्गायत्री छन्दः ॥

तत्स॒वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि । धियो॑ यो नः॑ प्रचो॒दया॑त् ॥१॥

सोमो॑ना॒य स्व॑रणं ॥२॥

अ॒ग्ने आ॒यू॒पि प॑वसे ॥३॥

Sūkta 9

1461. Uta naḥ priyā priyasu sapta svasā sujūṣṭā.
Sarasvatī stomyā bhūt.
(Cf. Rv VI. 61.10)

Sūkta 10

1462. Tatsavitur vareṇyam bhaigo devasya dhīmahi.
Dhiyo yo naḥ pra codayāt.
(Cf. Rv III. 62.10; Yv. III. 35; XXII. 9; XXX. 2;
XXXVI. 3)
1463. Somānām svaraṇam [kṛṇuḥi brahmaṇaspate.
Kakṣīvanatam ya auśijah].
(Cf. S. 139; Rv I. 18.1; Yv. III. 28)
1464. Agna āyūṁṣi pavase [ā suvorjam iṣam ca naḥ.
Āre bādhasva ducchunām].
(Cf. S. 627; 15.18; Rv IX. 66.19; Yv. XIX. 38;
35.36)

1461. May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.
1462. May we imbibe in ourselves the choicest effulgence of the divine Creator, that he evokes our intellects.
1463. Only fragmentary: सोमान् स्वर्णम् - Rv. I. 18.1.
[O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.]
1464. Only fragmentary: अग्न आयूँ वि पवसे - Rv. IX. 66.19.
[O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts.]

(११)

(१-३) वृषत्वास्यामेवो यवतः कृत्वि । मित्रावरुणी देवाश्च देवताः । गावधी इन्द्रः ॥

ता नः शक्तं पार्थिवस्य ॥१॥

ऋतमृतेन सपन्तेपरि दक्षमाशाते । अद्रुहा देवो वन्देते ॥२॥

वृष्टिद्यावा रीत्यापेपस्पता दानुमत्याः । बृहन्ते गतेमाशाते ॥३॥

(१२)

(१-३) वृषन्त्यास्य देवाभिर्भो ययुष्मन्ता कृत्वि । (१) वृषन्त्या इन्द्रः भूर्भो वा. (२-३) दिव्यः ।
कृतीययोधेन्द्रो देवता । गावधी इन्द्रः ॥

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचनां दिवि ॥१॥

युञ्जन्त्यस्या काम्या हरी विपक्षसा रथे । शोणा घृष्णू नृवाहसा ॥२॥

Sūkta 11

1465. Tā naḥ śaktam pārthivasya [maho rāyo divyasya.
Mahi vā kṣatram deveṣu.]₁
(Cf. S. 1145; Rv V. 68.3)

1466. Rtam rtena sapantesiram dakṣam āsāte.
Adruhā devau vardhete.₂
(Cf. Rv V. 68.4)

1467. Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ.
Bṛhantam gartam āsāte.₃
(Cf. Rv V. 68.5)

Sūkta 12.

1468. Yuñjanti bradhnām aruṣam carantam pari tasthuṣaḥ.
Rocante rocanā divi.₁
(Cf. Rv I. 6.1; Yv. XXIII. 5; Av. XX. 26.4; 47.10;
69.9)

1469. Yuñjantyasya kāmnyā harī vipakṣasā rathe.
Śoṇā dhr̥ṣṇū nr̥vāhasā.₂
(Cf. Rv I. 6.2; Yv. XXIII. 6; Av. XX. 26.5; 47.11;
69.10)

1465. Only fragmentary: ता नः शक्तं पार्थिवस्य - Rv. V. 68.3.
[He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.]
1466. Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile.
1467. With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position.
1468. Just as in the cosmos, the circumstationed planetary body derives light from the Sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul.
1469. May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination.

केतुं कृष्वमेकेतेव पेक्षो मर्या अपेक्षसे । समुषद्विरजाययाः ॥३॥

(११)

(१-१) एषत्यास्य काय्य उराना कफि । सोमिन्द्रमस्तो देवता । निद्रुषु कृण्व ॥

अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमेस्य पाहि ।
 त्वं ह यं चकृषे त्वं ववृषे इन्दुं मदाय युज्याय सोमम् ॥१॥
 स इयं रथो न भुरिषादयोजि महः पुरुणि सातये वसूनि ।
 आदी विश्वा नहुष्याणि जाता स्वर्षाता वन ऊर्द्धा नवन्त ॥२॥
 शुष्मी शर्द्धा न मारुतं पवस्वानभिशास्ता दिव्या यथा विद् ।
 आपो न मक्षु सुमतिर्भवा नः सहस्राप्ताः पृतनापाङ्ग यज्ञः ॥३॥

1470. Ketum kṛṣvann aketave peśo maryā apeśase.
 Sam uṣadbhir ajāyathāḥ.³
 (Cf. Rv I. 6.3; Yv. XXIX. 37; Av. XX. 26.6; 47.12;
 69.11)

Khaṇḍa V

Sūkta 13

1471. Ayam soma indra tubhyaṁ sunve tubhyam pavate
 tvamasya pāhi.
 Tvaṁ ha yam cakṛṣe tvam vavrṣa indum madāya
 yujyāya somam.¹
 (Cf. Rv IX. 88.1)
1472. Sa īm ratho na bhuriṣād a yoji mahāḥ purūṇi sātaye
 vasūni.
 Ād tim viśvā nahuṣyāṇi jatā svarṣātā vana ūrdhvā
 navanta.²
 (Cf. Rv IX. 88.2)
1473. Śuṣmī śardho na mārutam pavasvānabhiśastā divyā
 yathā viṭ.
 Āpo na makṣū sumatir bhavā naḥ sahasrāpasāḥ
 pṛtanāśād yajñnaḥ.³
 (Cf. Rv IX. 88.7)

1470. O mortals, you owe your rise to eminence to that resplendent God who with the rays of every dawn awakens life in the lifeless and gives form to the formless.
1471. The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have chosen for your exhilaration, it is verily your companion.
1472. It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries.
1473. O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like the waters. You are, verily, of a thousand forms, adorable like the resplendent self and the victor in battle.

(१५)

(१-३) तुवत्वात्तु याविनो मय्याव कति । यद्विदेवाय देवता । यावन्ती कृत् ।

त्वमे यज्ञानां होता विश्वेषां हितः । देवैर्भिर्मानुषे जने ॥१॥
 स नो मन्त्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
 वेत्या हि वेधो अध्वनः पथञ्च देवाञ्जसा । अमे यज्ञेषु सुकृतो ॥३॥

(१५)

(१-३) तुवत्वात्तु याविनो मय्याव कति । यद्विदेवाय देवता । यावन्ती कृत् ।

होता देवो अमर्त्यः पुरस्तादेति मायया । विदयानि प्रचोदयन् ॥१॥
 वाजी वाजेषु धीयतेध्वरेषु प्र नीयते । विप्रो यज्ञस्य साधनः ॥२॥
 विद्या चक्रं वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥३॥

Sūkta 14

1474. Tvam agne Yajñanām hotā viśveṣāṃ hitaḥ.
 Devebhir mānuṣe jane.₁
 (Cf. S. 2; Ṛv VI. 16.1)
1475. Sa no mandrābhir adhvare jihvābhir yaajā mahāḥ.
 A devān vakṣi yakṣi ca.₂
 (Cf. Ṛv VI. 16.2)
1476. Vethā hi vedho adhvanāḥ pathaś ca devāñjasā.
 Agne yajñeṣu sukrato.₃
 (Cf. Ṛv VI. 16.3)

Sūkta 15

1477. Hotā devo amartyaḥ purastād eti māyayā.
 Vidathāni pracodayan.₁
 (Cf. Ṛv III. 27.7)
1478. Vāji vājeṣu dhīyatedhvareṣu pra nīyate.
 Vipra yajñasya sādhanāḥ.₂
 (Cf. Ṛv III. 27.8)
1479. Dhiyā cakre vareṇyo bhūtānām garbham ā dadhe.
 Dakṣasya pitaram tanā.₃
 (Cf. Ṛv III. 27.9)

1474. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.
1475. So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions.
1476. O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed.
1477. He, the invoker, the immortal fire-divine, comes first, directing solemnities by his wonderful wisdom.
1478. Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts.
1479. He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by children of wise as the parents of the world.

(११)

(१-१) वृषत्वात्स्य ज्ञानायो हवतः क्रतिः । यद्भीन्वो देवते । यावपी वन्दः ॥

आ सुते सिञ्चते श्रियं रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१॥
 ते जानत स्वमौक्यां सं वत्सासौ न मादृभिः । मियो नसन्त जामिभिः ॥२॥
 उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अमां नमः स्वः ॥३॥

(१०)

(१-१) वृषत्वात्स्यार्चयो बृहदिषा क्रतिः । (१) वयमाया वन्दः सुतो वा, (१-१) द्वितीयाद्वितीयोभेन्दो
 देवता । विदुः वन्दः ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञा उग्रस्त्वेषु नृम्याः ।
 सद्यो जज्ञानो नि रिणाति शत्रून्नु यं विश्वे मदन्त्युमाः ॥१॥

Khaṇḍa VI

Sūkta 16

1480. Ā sute siñcata śriyaṁ rodasyor abhiśriyam.
 Rasā dadhīta vṛṣabham.₁
 (Cf. Rv VIII. 72.13; Yv. XXXIII. 21)

1481. Te jānata svam okyāṁ sam vatsāso na mātṛbhiḥ.
 Mitho nasanta jāmibhiḥ.₂
 (Cf. Rv VIII. 72.14)

1482. Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
 Indre agnā namaḥ svaḥ.₃
 (Cf. Rv VIII. 72.15)

Sūkta 17

1483. Tad id āsa bhuvaneṣu jyeṣṭham yato jajña ugras tveṣa
 nṛmṇaḥ.
 Sadyo jajñāno ni riṇāti śatrūnanu yam viśve
 madantyūmāḥ.₁
 (Cf. Rv X. 120.1; Yv. XXXIII. 80; Av. V. 2.1; XX.
 107.4)

1480. Drop into the milked stream, the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (mixture of Soma and milk) to the fire — the showerer of blessings
1481. They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin.
1482. They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with jaws. They minister all the food to the fire-divine as well as the resplendent lord (the Sun).
1483. That (Brahman verily) has been the best in all the worlds, from whence all Nature's bounties, rich in radiance, have sprung up. As soon as manifested, he overcomes the foes; he is the one, whom whosoever submits, feels happy and joyful.

वा॒शृ॒घा॒नः श॒वसा॑ भू॒र्यो॒जाः शत्रु॑दा॒साय॑ भि॒यसे॑ दधा॒ति ।
 अ॒व्य॒न॒च व्य॒न॒च स॒सि स॑ ते न॒वन्त॑ प्र॒भृता॑ म॒देषु॑ ॥२॥
 त्वे॒ क्रतु॑मपि॒ वृञ्ज॑न्ति वि॒श्वे दि॒व्यदे॑ते॒ त्रि॒भ॒वन्त्यु॑माः ।
 स्वा॒दोः स्वा॒दी॒यः स्वा॒दुना॑ सृ॒जा स॑म॒दः सु॒मधु॑ म॒धुना॑भि यौ॒धीः ॥३॥

(१८)

(१-२) वृषस्यास्य शमिषो वृत्तमदः क्रतिः । विजुहोता । अदित्यम् ॥

त्रि॒क॒द्रु॒केषु॑ म॒हिषो॑ यवा॒शि॒रं तु॒वि॒शु॒ष्म॒स्तु॒म्प॒त्सोम॑मपि॒ब॒हि॒ष्णु॒ना सु॒ते॒ यथा॑व॒शम् ।
 स॒ इ॒ममा॑द॒ महि॑ क॒र्म क॒र्त॒वे म॒हासु॑रं स॒नं स॒म॒द्दे॒वो दे॒व स॒त्य इ॒न्द्रः स॒त्यमि॒न्द्रम् ॥१॥

1484. Vāvrdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasam dadhāti.

Avyanc ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.²

(Cf. Rv X. 120.2; Av. V. 2.2; XX. 107.5)

1485. Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ.

Svādoḥ svādīyaḥ svādunā sṛjā sam adaḥ su madhu madhunābhi yodhīḥ.³

(Cf. Rv X. 120.3; Av. V. 2.3; XX. 107.6)

Sūkta 18

1486. Trikadrukeṣu , mahiṣo yavāśiram
 tuviśuṣmāstṛmpatsomam apibad viṣṇunā sutam
 yathāvaśam.

Sa īm mamāda mahi karma kartave mahāmuruṁ
 sainam saścad devo devaṁ satya induḥ
 satyamindram.¹

(Cf. S. 457; Rv II. 22.1; Av. XX. 95.1)

1484. Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the inanimate and the animate world are readily won by him. Happy in your exhilaration all creatures sing their praises and pay homage.
1485. All devotees offer adoration, and concentrate on you, at times twice or thrice, May you (blend a more tasting one with a tasty.) May you mix sweetness with sweetness to make further exhilarating.
1486. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap.

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
 दाता राध स्तुवते काम्यं वसु प्रचेतन सैनं सभ्रह्वो देव सत्य इन्दुः सत्यमिन्द्रम् ॥२॥
 अध त्विषीमा अभ्योजसा कृवि युधामवदा रोदसी अपृणदस्य मग्मना प्र वावृधे ।
 अधत्तान्यं जठरे प्रेमरिच्यत प्र चेतय सैनं सभ्रह्वो देव सत्य इन्दुः सत्यमिन्द्रम् ॥३॥

॥ इति षष्ठा अष्टादशः ॥

1487. Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākam
 vṛddho vīryaiḥ. sāsahir mṛdho vicarṣaṇiḥ.

Dātā rādhaḥ stuvate kām्यam vasu pracetāna sainam
 saścad devo devam satya induḥ satyam indram.₂

(Cf. Rv II. 22.3)

1488. Adha tviṣimān abhyojasā kṛvim yudhābhavad ā rodasī
 aprṇad asya majmanā pra vāvṛdhe.

Adhattānyam jaṭhare prem aricyata pra cetaya sainam
 saścad devo devam satya induḥ satyam indram.₃

(Cf. Rv II. 22.2)

Here ends Prapāṭhaka VI — Ardha III

Also here ends Prapāṭhaka VI

Aslo ends here Adhyāya XIII

1487. O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine Self. True is the self and true is the divine sap.

1488. And mighty resplendent Self dispels nescience with His radiance in the conflict. He fills up earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and rest He distributes over to gods (the sense organs). May the divine sap pervade the divine Self. True is the Self and true is the divine sap.

END

अथ सप्तमः प्रपाठकः

(१)

(१-३) दृषत्वास्वाङ्गित्वाः विभमेभ्यः कृषिः । इन्द्रो देवता । गायत्री छन्दः ॥

अभि प्र गोपतिं गिरेन्द्रमच यथा विदे । सूनुं सत्यस्य सत्यतिम् ॥१॥

आ हरयः ससृजिरेरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥२॥

इन्द्राय गाव आशिरं दुदुहे वज्रिणे मधु । यत्सीमुपहरे विदेत् ॥३॥

(१)

(१-१) दृषत्वास्वाङ्गित्वाः विभमेभ्यः कृषिः । इन्द्रो देवता । इतरा छन्दः ॥

आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत ।

उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम ॥१॥

Adhyāya XIV

Prapāṭhaka VII: Ardha I

Khaṇḍa I

Sūkta 1

1489. Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.₁
(Cf. S. 168; Rv VIII. 69.4; Av. XX. 22.4; 92.1)

1490. Ā harayaḥ sasṛj jire'ruṣīr adhi barhiṣi.
Yatrābhi san navāmahe.₂
(Cf. Rv VIII. 69.5; Av. XX. 22.5; 92.2)

1491. Indrāya gāva āśiram duduhre vajriṇe madhu.
Yatsīm upahvare vidat.₃
(Cf. Rv VIII. 69.6; Av. XX. 22.6; 92.3)

Sūkta 2

1492. Ā no viśvāsu havyam indram samatsu bhūṣata.
Upa brahmāni savanāni vṛtrahanparamajyā ṛciṣama.₁
(Cf. S. 269; Rv VIII. 90.1; Av. XX. 104.3)

Adhyāya XIV

1489. May you praise, as praise, as prescribed, with melodies the resplendent Lord, son of the truth, the guardian of wisdom and protector of the good.
1490. Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs.
1491. The cow-like divine speech has yielded the sweet milk of wisdom (i.e. the exhilarating elixir) for the resplendent Lord, the possessor of adamant will power. This wisdom then gets assimilated in the proximity of heart.
1492. May the resplendent Lord, who must be invoked in all our struggles of life, accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise.

त्वे दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युमस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥

(१)

(१-१) वषत्स्यास्य वैद्व्यनीकृन्तो राधानो प्रस्मवत्तत्त्वं कृषी । सोमेन्द्रस्यितारो वेष्टताः । विदुर् कृन्तः ।

प्रजं पीयूषं पूर्यं यदुक्थ्यं महौ गाहाहिव आ निरधुक्षत ।
इन्द्रमभि जायमानं समस्वरन् ॥१॥
आदीं के चित्पश्यमानास आप्यं वसुरुचौ दिव्या अभ्यनूषत ।
दिवो न वारं सविता व्यूर्णुते ॥२॥
अथ यदिमे पवमानं रोदेसी इमो च विश्वा भुवनमभि मज्जना ।
यूथे न निष्ठं वृषभो वि रजसि ॥३॥

1493. Tvam dātā prathamo rādhasāmasyasi satya īśānakṛt.
Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahah.₂
(Cf. Ṛv VIII. 90.2; Av. XX. 104.4)

Sūkta 3

1494. Pratnam pīyūṣam pūrvyam yad ukthyam maho gāhād
diva ā nir adhukṣata.
Indram abhi jāyamānaṁ sam asvaran.₁
(Cf. Ṛv IX. 110.8)
1495. Ādīm ke cit paśyamānāsa āpyam vasuruco divyā
abhyanūṣata.
Divo na vāraṁ savitā vyūrṇute.₂
(Cf. Ṛv IX. 110.6)
1496. Adha yad ime pavamāna rodasī imā ca viśvā
bhuvanābhi majmanā.
Yūthe na niṣṭhā vṛṣabho vi rājasi.₃
(Cf. Ṛv IX. 110.9)

1493. You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength.
1494. They, the heavenly inhabitants (or the sacrificers) have drained forth the primeval elixir of divine bliss out of the mighty firmament, worthy of laudation. These sacrificers in their own voice, extol the new-born sweet elixir.
1495. This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the Sun has not driven away the wide-spread darkness.
1496. Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existence by your own might, you are like a mighty bull amid the herd.

(५)

(१-१) एषस्यास्याकीर्तिः शुभमेष कृतिः । यद्विदेवता । गायत्री छन्दः ।

इमं पुं त्वमस्माकं सनि गायत्रे नव्यांसम् । अमे देवेषु प्र वोच ॥१॥
 विभक्तसि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥२॥
 आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अन्तमस्य ॥३॥

(५)

(१-१) एषस्यास्य कान्तो रक्त कृतिः । एतेनो देवते । गायत्री छन्दः ।

अहमिद्धि पितुष्परि मेधामृतस्य जग्रहे । अहं सूर्य इवाजनि ॥१॥
 अहं प्रलेन जन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिहधे ॥२॥

Sūkta 4

1497. Imamū śu tvam asmākam sanim gāyatram
 navyāṁsam.

Agne deveṣu pra vocaḥ.₁

(Cf. S. 28; Rv 27.4)

1498. Vibhaktāsi citrabhāno sindhor ūrmā upāka ā.

Sadyo dāśuṣe kṣarasi.₂

(Cf. Rv. I. 27.6)

1499. Ā no bhaja parameṣvā vājesu madhyameṣu.

Śikṣā vasvo antamasya.₃

(Cf. Rv I. 27.5)

Sūkta 5

1500. Aham iddhi pituṣpari medhāmṛtasya jagraha.

Ahaṁ sūrya ivājani.₁

(Cf. S. 152; Rv VIII. 6.10; Av. XX. 115.1)

1501. Aham pratnena janmanā girah śumbhāni kaṇvavat.

Yenendrah śuṣmam id dadhe.₂

(Cf. Rv VIII. 6.11; Av. XX. 115.2)

1497. O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts).
1498. You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower you blessings on the person who completely surrenders to you.
1499. May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth.
1500. I have verily acquired the deep knowledge of the eternal truth, from my supreme Father. I am born with the glory of the Sun as if.
1501. Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord.

ये त्वामिन्द्र न तुष्टुवृक्षयो ये च तुष्टुवः । ममेद्वर्द्धस्व सुष्टुतः ॥३॥

(१)

(१-३) तुष्टुवस्तु तावतोऽग्निर्हविः । अग्निर्वैराता । अयुश्च ब्रह्मा ।

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्मा सहस्कृता ।

ये देवत्रा य आयुषु तेभिर्नो महया गिरः ॥१॥

प्र स विश्वेभिरग्निभिर्मिः स यस्य वाजिनः ।

तनये तोके अस्मदा सम्यग्वाजैः परीष्टुतः ॥२॥

त्वं नो अग्ने अग्निर्ब्रह्मा यज्ञं च वर्धय ।

त्वं नो देवतातये रायो दानाय चोदय ॥३॥

1502. Ye Tvām indra na tuṣṭuvurīṣayo ye ca tuṣṭuvuḥ.
Memedvarddhasva suṣṭutaḥ.³
(Cf. Rv VIII. 6.12; Av. XX. 115.3)

Khaṇḍa II

Sūkta 6

1503. Agne viśvebhīr agnibhīr joṣī brahma saḥaskṛta.
Ye devatrā ya āyūṣu tebhīr no mahayā girāḥ.¹
1504. Pra sa viśvebhīr agnibhīr agniḥ sa yasya vājinaḥ.
Tanaye toke asmad ā samyañ vājaiḥ parīvṛtaḥ.²
1505. Tvam no agne agnibhīr brahma yajñam ca varddhaya.
Tvam no devatātaye rāyo dānāya codaya.³
(Cf. Rv X. 141.6; Av. III. 20.5)

1502. O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my offered praises.
1503. O adorable God, may you with all the divine fires (energy in various forms) exalt the praises of those who worship you with full dedication.
1504. May that fire-divine come to us with all the worldly fires, mighty and strong. May you come to us, plentifully rich in wealth, and enrich us and our children and grand children.
1505. Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth.

(७)

(१-३) दधत्वाभ्य वैश्वतो व्यसमना कृति । इन्द्रो देवता । उन्मिद् अन्धः ॥

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।

स त्वं नो वीर वीर्याय चोदय ॥१॥

अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जगानमक्षितम् ।

शर्याभिरं भरमाणौ गर्भस्त्योः ॥२॥

अजीजनो अमृतं मर्त्याय अमृतस्य धर्मन्नमृतस्य चारुणः ।

सदासरो वाजमच्छां सनिष्यदत् ॥३॥

(८)

(१-३) दधत्वाभ्य वैश्वतो व्यसमना कृति । इन्द्रो देवता । उन्मिद् अन्धः ॥

एन्दुमिन्द्राय सिञ्चते पिबति सोम्यं मधु । प्ररार्धां५ सि चोदयते महित्वना ॥१॥

Sūkta 7

1506. Tvè soma prathamā vṛktabarhiṣo mahe vājāya śravase
dhiyam dadhuḥ.

Sa tvam no vīra vīryāya codaya.₁

(Cf. Rv IX. 110.7)

1507. Abhyabhi hi śravasā tatardithotsam na kam cij
janapānam akṣitam.

Śaryābhir na bharamāṇo gabhastyoh.₂

(Cf. Rv IX. 110.5)

1508. Ajījano amṛta martyāya kam ṛtasya dharmann
amṛtasya caruṇaḥ.

Sadāsaro vājam acchā saniṣyadat.₃

(Cf. Rv IX. 110.4)

Sūkta 8

1509. Endum indrāya siñcata piḇāti somyam madhu.

Pra rādhāmsi codayate mahitvanā.₁

(Cf. S. 386; Rv VIII. 24.13)

1506. The noble men, who have liberated themselves from all worldly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power.
1507. O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands.
1508. O immortal elixir of life-force, you have generated the Sun for us, the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour).
1509. Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by His might rewards the donor with wealth and wisdom.

उपा हरीणां पतिं राधः पृथन्तमब्रवम् । नूनं श्रुधि स्तुवता अङ्घ्यस्य ॥२॥
न ह्याङ्गं पुगं च न जज्ञे वीरतरस्त्वत् । न की राया नैवथा न भन्दना ॥३॥

(९)

(१) नरुचम्याम्याद्विवनः विपमेय इति । सोमो देवता । उष्णिग् छन्दः ॥

नदं व ओदेतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुघ्यसि ॥१॥

(१०)

(१-२) दृषत्स्यात्स मैत्रावन्तो वसिष्ठ इति । अग्निरेवता । इदती छन्दः ॥

देवो वो द्रविणोदाः पूणो विवद्वासिचम् ।

उद्धा सिञ्चस्वमुप वा पृणध्वमादिहो देव ओहते ॥१॥

1510. Upo harīṇām patiṁ rādhah pṛncantam abravam.
Nūnaṁ śrudhi stuvato aśvyasya.²
(Cf. Rv VIII. 24.14)

1511. Na hyāṅga purā ca na jajñe vīrataras tvat.
Na kī rāyā naivathā na bhandanā.³
(Cf. Rv VIII. 24.15)

Sūkta 9

1512. Nadam va odatīnām nadam yoyuvaṭinām.
Patim vo aghnyānām dhenūnām iṣudhyasi.¹
(Cf. Rv VIII. 69.2)

Khaṇḍa IV

Sūkta 10

1513. Devo vo draviṇodāḥ pūrṇā vivaṣṭvāsīcam.
Ud vā siñcadhvam upa vā pṛṇadhvam ād id vo deva
ohate.¹
(Cf. S. 55; Rv VII. 16.11)

1510. Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise.
1511. O immortal elixir of life-force, you have generated the Sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Stretching forth, you always go to battle constantly (in our favour).
1512. For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill.
1513. The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties.

त॑ ५ हो॒तार॑म॒ध्वर॑स्य प्र॒चेत॑सं व॒ह्निं दे॒वा अ॑कृ॒ष्वत ।
द॒धाति॑ र॒त्नं वि॒धते॑ सु॒वीर्य॑म॒ग्निर्जना॑य दा॒शुषे॑ ॥२॥

(११)

(१-५) वृषस्यास्य ध्वन्ः सोमरिक्त्रिभिः । अग्निरेवता । बृहती छन्दः ॥

अ॒दा॒र्शि गा॒तुवि॑त्त॒मो य॑स्मिन्व॒तान्या॑दधुः ।
उ॒पो धु जा॑त॒मार्य॑स्य व॒र्द्धन॑म॒ग्निं नक्ष॑न्तु नो गि॒रः ॥१॥
य॒स्माद्रि॑जन्त कृ॒ष्टय॑श्चकृ॒त्यानि॑ कृ॒ष्वतः॑ ।
स॒हस्र॑तां मे॒धसा॑तावि॒व त्म॑ना॒ग्निं धी॑भिर्न॒मस्य॑त ॥२॥
प्र दे॒वोदा॑सो अ॒ग्निः ॥३॥

1514. Tañ hotāram adhvarasya pracetasam vahnim devā akṛṇvata.
Dedhāti ratnam vidhate suvīryam agnir janāya dāśuṣe.₂
(Cf. Rv VII. 16.12)

Sūkta 11

1515. Adarśi gātuvittamo yasmin vratānyādadhuh.
Upo śu jātam āryasya varddhanam agnim nakṣantu no girah.₃
(Cf. S. 47; Rv VIII. 103.1)
1516. Yasmād rejanta kṛṣṭayaś carkṛtyāni kṛṇvataḥ.
Sahasrasām medhasātāviva tmanāgnim dhībhir namasyata.₂
(Cf. Rv VIII. 103.3)
1517. Pra daivodāso agniḥ [devāñ indro na majmanā.
Anu mātaram prthivīm vi vāvṛte tasthau nākasya śarmani.].₃
(Cf. Rv VIII. 103.2)

1514. The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains.
1515. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men.
1516. Men tremble (on account of uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you. in the solemn rite, continue to devoutly worship the adorable Lord, the bestower of thousands of blessings.
1517. Only fragmentary: प्र देवोदासो अग्निः - Rv. VIII. 103.2. [Fire-divine when invoked during the sunshine runs around the Mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.]

(१९)

(१-३) दृषत्वास्याङ्गिरसाः शक्तं देवानताः प्रपयः । अग्निर्देवता । गायत्री छन्दः ॥

अ॒ग्ने॒ आ॒यू॒५पि॒ पव॑से ॥१॥

अ॒ग्नि॒र्ऋ॒षिः प॑व॒मानः॑ पा॒ञ्च॒जन्यः॑ पु॒रो॒हि॒तः । त॑मो॒महे॑ म॒हा॒ग॒य॒म् ॥२॥

अ॒ग्ने॒ पव॑स्व स्व॒पा अ॒स्मे व॑र्चः सु॒वी॒र्य॑म् । द॒ध॒द्र॒यि॑ म॒यि पो॑ष॒म् ॥३॥

(१९)

(१-३) दृषत्वास्यामेवो नमूयन् ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अ॒ग्ने॒ पाव॑क रो॒चि॒षा म॑न्द्र॒या दे॒व जि॒ह्वा॒या । आ॒ दे॒वा॒न्व॑क्षि॒ यक्षि॑ च ॥१॥

त॑ त्वा घृ॒त॒स्र॒वी॒महे॑ चि॒त्र॒भा॒नो स्व॑र्द॒श॒म् । दे॒वा॒५ आ॒ वी॑त॒ये वह॑ ॥२॥

Sūkta 12

1518. Agna āyāṅṣi pavase [ā suvor jam iṣam ca naḥ.
Āre bādhasva ducchunām.],
(Cf. S. 627; 1464; Rv IX. 66.19; Yv. XIX. 38;
XXXV. 16)

1519. Agnir iṣiḥ pavamānaḥ pāñca janyaḥ purohitaḥ.
Tam īmahe mahāgayam.²
(Cf. Rv IX. 66.20; Yv. XXVI. 9)

1520. Agne pavasva svapā asme varcaḥ suvīryam.
Dadhad rayim mayi posam.³
(Cf. Rv IX. 66.21; Yv. VIII. 38)

Sūkta 13

1521. Agne pāvaka rociṣā mandrayā deva jihvayā.
Ā devān vakṣi yakṣi ca.¹
(Cf. Rv V. 26.1; Yv. XVII. 8)

1522. Tam tvā ghṛtasnavīmahe citrabhāno svar dṛṣam.
Devān ā vītaye vaha.²
(Cf. Rv V. 26.2)

1518. Only fragmentary: अग्न आयूँषि पवसे - Rv. IX. 66.19.
[O adorable Lord, you support our lives, you send us fuel and food; may you drive far off the evil instincts.]
1519. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the forward leader at sacrifices. Hymned by the great, we solicit His blessings.
1520. O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment.
1521. O adorable Lord, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us Nature's bounties and honour them.
1522. Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the Sun to bring here Nature's bounties to partake of divine glory (in the creation).

वीतिहोत्रं त्वा कवे द्युमेन्तं५ समिधीमहि । अग्ने वृहन्तमध्वरे ॥३॥

(१४)

(१-१) द्युमेन्तास्य पादुग्नो गीतम क्रति । मग्निर्वेता । गावधी वन्द्यः ॥

अवा नो अग्न उतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥१॥

आ नो अग्ने रयि भर सत्रासाहं वरेण्यम् । विश्वासु पृत्सु दुष्टरेम् ॥२॥

आ नो अग्ने सुचेतुनां रयि विश्वायुपोषसम् । मर्दिकं धेहि जीवसे ॥३॥

(१५)

(१-५) यत्रर्वस्तास्यग्रेण केतुर्क्रति । धग्निर्वेता । गावधी वन्द्यः ॥

अग्निं५ हिन्वन्तु नो धियः सप्तिसाष्टुमिवाजिषु । तेन जेष्म धनेधनम् ॥१॥

1523. Viti hotram tvā kave duymantam sam idhīmahi.
Agne brhantam adhware.₃
(Cf. Rv V. 26.3; Yv. 11.4)

Khaṇḍa IV

Sūkta 14

1524. Avā no agna ūtibhir gāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya.₁
(Cf. Rv I. 79.7)
1525. Ā no agne rayim bhara satrāsāham vareṇyam.
Viśvāsu pṛtsu duṣṭaram.₂
(Cf. Rv I. 79.8)
1526. Ā no agne sucetunā rayim viśvāyu poṣasam.
Mārdīkam dhehi jīvase.₃
(Cf. Rv I. 79.9)

Sūkta 15

1527. Agniṁ hinvantu no dhiyaḥ saptim āsum ivājiṣu.
Tena jeṣma dhanan dhanam.₁
(Cf. Rv X. 156.1)

1523. At this worship-hall, we kindle you, O sage (the fire-divine), brilliant and vast, whose food is, as if, the comic oblations.
1524. Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn Gāyatra Sāman is chanted forth.
1525. O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances.
1526. O fire-divine, give us through your grace the wealth that supports and gives happiness all through our life.
1527. May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth.

यया गा आकरामहे सेनयामे तवोत्या । तां नो हिन्व मघत्तये ॥२॥
 आग्ने सूर्यं रयि भर पृथुं गोमन्तमश्विनम् । अग्निं खं वर्त्तया पविम् ॥३॥
 अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि । दधैष्योतिर्जनैभ्यः ॥४॥
 अग्ने कतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । वोधा स्तोत्रे वयो दधत् ॥५॥

(११)

(१-५) दृषस्यास्याङ्गिरसो विरूप कफि । अग्निर्वैवता । गायत्री छन्दः ॥

आग्नेमूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतोऽसि जिन्वति ॥१॥
 दैशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः । स्तोता स्या तव शर्मणि ॥२॥

1528. Yayā gā ā karāmahai senayāgne tavotyā.
 Tām no hinva maghattaye.²
 (Cf. Rv X. 156.2)

1529. Āgne sthūram rayim bhara pr̥thum gomantam
 aśvinam.
 Añdhi kham varttayā pavim.³
 (Cf. Rv X. 156.3)

1530. Agne nakṣatram ajaram āsūryaṁ rohayo divi.
 Dadhaj jyotir janebhyaḥ.⁴
 (Cf. Rv X. 156.4)

1531. Agne ketur viśām asi preṣṭhaḥ sreṣṭha upasthasat.
 Bodhā stotre vayo dadhat.⁵
 (Cf. Rv X. 156.5)

Sūkta 16

1532. Agnir mūrddhā divaḥ kakut patih pr̥thivyā ayam.
 Apāṁ retāṁsi jinvati.¹
 (Cf. S. 27; Rv VIII. 44.16; Yv. 111.12; 13.14; 15.20)

1533. Īśiṣe vāryasya hi dātrasyāgne svaḥ-patih.
 Stotā syām tava śarmaṇi.²
 (Cf. Rv VIII. 44.18)

1528. Send us, O adorable Lord for the acquisition of wealth, that army with which we may acquire cattle and other riches under your protection.
1529. Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked) or change his nature.
1530. O adorable Lord, you have elevated the eternal Sun in the firmament, giving light to people.
1531. O adorable Lord, you are the best loving and most excellent ensign of the people; may you appreciate our dearest regards and grant good life to the praiser.
1532. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the Lord of the earth; it sustains the seed of entire aquatic life.
1533. O fire-divine, Lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace.

उ॒द॒मे शु॒च॒यस्त॒व शु॒क्रा भ्राज॑न्त ई॒रते । त॒व ज्योती॑र॒प्यर्च॑यः ॥३॥

॥ इति सामस्य अथर्वोऽर्चः ॥

अथ सामस्य द्वितीयोऽर्चः

(१)

(१-३) कृष्यास्य घट्टग्नो गोतम कपिः । भविष्यता । गावधी इन्द्रः ॥

क॒स्ते जा॒मिर्ज॑नानाम॒मे को दा॑श्व॒ध्वरः । को ह॑ क॒स्मिन्न॑सि श्रि॒तः ॥१॥

त्वं जा॒मिर्ज॑नानाम॒मे मि॒त्रो अ॑सि प्रि॒यः । स॒खा स॒खिभ्य॑ ई॒द्व्यः ॥२॥

य॒जा नो मि॒त्रावरु॑णा य॒जा दे॒वा ऋ॑तं बृ॒हत् । अ॒मे यक्षि॑ स्वं द॒मम् ॥३॥

1534. Ud agne śucayas tava śukrā bhrājanta īrate.
Tava jyotīrṁśyarcayaḥ.³
(Cf. Rv VIII. 44.17)

Here ends Prapāṭhaka VII — Ardha I
Here also ends Adhyāya XIV

Adhyāya XV Prapāṭhaka VII Ardha II

Khaṇḍa I

Sūkta 1

1535. Kaste jāmir janānām agne ko dāśvadhvaraḥ.
Ko ha kasminn asi śritaḥ.¹
(Cf. Rv I. 75.3)

1536. Tvam jāmir janānām agne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ.²
(Cf. Rv I. 75.4)

1537. Yajā no mitrāvaruṇā yajā devāṁ ṛtam bṛhat.
Agne yakṣi svam damam.³
(Cf. Rv I. 75.5; Yv. XXXIII. 3)

1534. O fire-divine, may your shining pure and bright flames go upward with your lustre and splendour.

END

Adhyāya XV

1535. O foremost adorable Lord, who is your kin among men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend?
1536. O foremost fire-divine, indeed you are alone your kin amongst men; you are their beloved friend, a friend whom friends may supplicate.
1537. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house.

(१)

(१-१) वृषस्यास्य गाविषो विधामिष क्रफि । अग्निर्वेता । गावयी छन् ।

इडेन्यो नमस्यस्तिरस्तमाँसि दर्शतः । समग्निर्विध्यते वृषो ॥१॥
 वृषो अग्निः समिध्यतेऽथो न देववाहनः । तं हविष्मन्त इदते ॥२॥
 वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीयतं वृष्ट ॥३॥

(२)

(१-२) वृषस्यास्याह्नितो विरुष क्रफि । अग्निर्वेता । गावयी छन् ।

उत्ते वृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास इरते ॥१॥
 उपे त्वा जुहो३ मम घृताचीर्यन्तु हयंत । अग्ने हव्या जुषस्व नः ॥२॥
 मन्द्र५ होतारमृत्विजं चित्रमानुं विभावसुम् । अग्निमीदे स उ श्रवत् ॥३॥

Sūkta 2

1538. Īdenyo namasyas tiras tamāṁsi darśataḥ.
 Sam agnir idhyate vṛṣā.₁
 (Cf. Rv III. 27.13; Av. XX. 102.1)

1539. Vṛṣo agniḥ samidhyateśvo na devavāhanaḥ
 Tam haviṣamanta īdate.₂
 (Cf. Rv III. 27.14; Av. XX. 102.2)

1540. Vṛṣaṇam tvā vayam vṛṣaṇ vṛṣaṇaḥ samidhīmahī.
 Agne dīdyatam bṛhat.₃
 (Cf. Rv III. 27.15; Av. XX. 102.3)

Sūkta 3

1541. Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ.
 Agne śukrāsa īrate.₁
 (Cf. Rv VIII. 44.4)

1542. Upa tvā juhvo mama ghr̥tācīr yantu haryata.
 Agne havyā juṣasva naḥ.₂
 (Cf. Rv VIII. 44.5)

1543. Mandraṁ hotāram ṛtvijam citrabhānum vibhāvasum.
 Agnim īde sa u śravat.₃
 (Cf. Rv VIII. 44.6)

1538. The revered, adorable beauty in gloom showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled.
1539. The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home.
1540. Profusely offering homage, we kindle the mighty shining fire-divine, who showers benefits on his devotees.
1541. O brilliant fire-divine, as you are kindled, your great flames start blazing up.
1542. O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings.
1543. I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations.

(४)

(१-३) द्रुपत्वात्स प्रागाद्यो मगं क्रयि । अग्निर्देवता । इदृती छन्दः ॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
 पाहि गीर्भिस्तिसृभिरूर्जा पते पाहि चतसृभिर्वसो ॥१॥
 पाहि विश्वस्माद्रक्षसो अरावणः प्र स्म व्राजेषु नोव ।
 त्वामिद्धि नेदिष्ठं देवतातय आपि नक्षामहे वृधे ॥२॥

(५)

(१-३) द्रुपत्वात्प्राप्तक्रयि । अग्निर्देवता । इदृती छन्दः ॥

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमा अदर्शि ।
 चिकिद्धि भाति भासा बृहतासिक्रीमेति रक्षतीमपाजन् ॥१॥
 कृष्णा यदेनीमभि वर्षसाभूज्जनयन्योपां बृहतः पितुर्जाम् ।
 ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि भाति ॥२॥

Sūkta 4

1544. Pāhi no agna ekayā pāhyūta dvitīyayā.
 Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.
 (Cf. S. 36; Rv VIII. 60.9; Yv. XXVII. 43)

1545. Pāhi viśvasmād rakasas6 arāvṇaḥ pra sma vājeṣu nova.
 Tvām idd hi nedīṣṭham devatātaya āpim nakṣāmahe
 vṛdhe.
 (Cf. Rv VIII. 60.10)

Khaṇḍa II

Sūkta 5

1546. Ino rājann aratiḥ samiddho raudro dakṣāya suṣumām
 adarśi.
 cikid vi bhāti bhāsā bṛhatāsiknīm eti ruśatīm apājan.
 (Cf. Rv X. 3.1)

1547. Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣām
 bṛhataḥ pitur jān.
 Ūrdhvam bhānuṁ sūryasya stabhāyan divo vasubhir
 aratir vi bhāti.
 (Cf. Rv X. 3.2)

1544. O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches.
1545. May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them.
1546. You, O most effulgent among all, are regarded as Lord, the fire-divine, the conveyor of oblations, the radiant, the formidable, one with the potentiality of procuring prosperity of your devotees, and one of illustrious birth. You are regarded as all-knowing, and with great lustre, you proceed forward, scattering the glimmering darkness of night.
1547. Having overcome the departing dark night by his radiance, he (the fire-divine) begets dawn, the divine damsel, the daughter of the great father-heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the Sun.

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।
 सुप्रकेतैर्युभिरग्निर्वितिष्ठनुशद्भिर्वर्णैरभि राममस्थात् ॥३॥

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(1-3) द्युवस्थास्य कान्य उसाया क्रतिः । अग्निर्वेकता । गायत्री छन्दः ॥

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥१॥
 दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥२॥
 अधा त्वं हि नस्करो विश्वा असम्यं सुक्षितीः । वाजेद्रविणसो गिरः ॥३॥

1548. Bhadro bhadrayā śacamāna āgāt svasāram jāro
 abhyeti paścāt.
 Supraketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair
 abhi rāmam hāt.₃
 (Cf. Rv X. 3.3)

Sūkta 6

1549. Kayā te agne aṅgira ūrjo napād upastutim.
 Varāya deva manyave. (1)
 (Cf. Rv VIII. 84.4)
1550. Dāśema kasya manasā yajñasya sahaso yaho.
 Kad u voca idam namaḥ.₂
 (Cf. Rv VIII. 84.5)
1551. Adhā tvañ hi naskaro viśvā asmabhyañ suksitīḥ.
 Vāja draviṇaso giraḥ.₃
 (Cf. Rv VIII. 84.6)

1548. The blessed one along with the other blessed, and thus inter-twined with the lustrous dawn, the Sun, spreading his light, and throwing out the darkness with ease, meets thereafter the one who has come on her own. Now he places the dawn in his front, and rises, — thus one has the morning, spreading out his colourful illumined beams everywhere, he(the Sun) overpowers the entire darkness.
1549. O fire-divine, O adorable, the Lord of vital forces, the Son of energy, with what hymns shall I adore you, praise you, for your venerable pride?
1550. O Child of strength, tell me what offering, as your worshipper shall I present to you with a devoted mind and what prayer shall I now speak to you?
1551. O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food.

(७)

(१-२) दधृचस्यास्य काणाचो मर्गं कपिः । अग्निर्वेत्ता । इहती ऋन् ।

अ॒ग्नि॒ आ॒ या॒ह्य॒ग्नि॒भिर्हो॒तारं॑ त्वा वृ॒णीम॑हे ।
 आ॒ त्वा॒म॒न॒कु प्र॑यता ह॒विष्म॑ती य॒जिष्ठं॑ ब॒र्हि॒रास॑दे ॥१॥
 अ॒च्छा हि॑ त्वा सह॒सः सु॒नो अ॒ग्निरः॑ सु॒च॒श्चर॑न्त्यध्व॒रे ।
 ऊ॒र्जा न॑पातं घृ॒तक॑शमीमहे॒मि य॒ज्ञोपु॑ पू॒र्व्यम् ॥२॥

(१-२) दधृचस्यास्यद्विरसः सुदीकिः सर्वोपः पुष्पदीपो वा कपिः । अग्निर्वेत्ता । इहती ऋन् ।

अ॒च्छा नः॑ शी॒रशो॑चिषं गि॒रो यन्तु॑ दर्श॒तम् ।
 अ॒च्छा य॒ज्ञासो॑ न॒मसा॑ पु॒रुव॑मुं पु॒रुप्र॑शस्त॒मृत॑ये ॥१॥
 अ॒ग्निं मु॒नुं सह॑सो जा॒तवे॑दसं दाना॒य वा॒र्याणा॑म् ।
 हि॒ता यो भृ॑द॒मृतो॑ म॒र्त्येष्वा॑ होता॒ मन्द्र॑त॒मो वि॑शि ॥२॥

Sūkta 7

1552. Agna ā yāhyāgnibhir hotāram tvā vṛṇīmahe.
 Ā tvām anaktu prayatā haviṣmatī yajīṣṭham barhir ā
 sade.₁
 (Cf. Rv VIII. 60.1; Av. XX. 103.2)

1553. Acchā hi tvā sahasah sūno āngirah srucaś
 carantyaadhvare.
 ūrjo napātam ghṛtakeśam imahegnim yajñeṣu
 pūrvyam.₂
 (Cf. Rv VIII. 60.2; Av. XX. 103.3)

Sūkta 8

1554. Acchā naḥ śiraśociṣam giro yantu darśatam.
 Acchā yajñāso ṇamasā purūvasum puru
 praśastam ūtaye.₁
 (Cf. Rv VIII. 71.10)
1555. Agniṁ sūnuṁ sahaso jātavedasam dānāya vāryāṇām.
 Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo
 viśi.₂
 (Cf. Rv VIII. 71.11)

1552. O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; please do come and enshrine our hearts.
1553. O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice, i.e. the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames.
1554. Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations comes for protection near him who is rich in praise and rich in wealth.
1555. (Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house.

(९)

(१-१) वृषस्यास्य भाषिनो विश्वमिष क्रतिः । देवा देवताः । पाषवी कृन्ः ॥

अ॒दाम्यः॑ पुर॒ए॒ता वि॒शाम॑मि॒र्मिर्मानु॑षीणाम् । तूर्णी॑ रथः सदा नवः ॥१॥

अभि॑ प्रयाँ॒सि वा॒हसा॑ दा॒श्वाः अ॒श्नोति॑ म॒र्त्यः । क्षय॑ पाव॒कशोचि॑षः ॥२॥

सा॒ह्वान्वि॑षा अभि॒युजः॑ क॒तुर्दे॒वानाम॑मृ॒क्तः । अ॒मिस्तु॑वि॒श्वस्तमः॑ ॥३॥

(१०)

(१-२) वृषस्यास्य भाष्यः सोमक्रतिः । अग्निरेताः । कृन्नुन्मिष कृन्ः ॥

भ॒द्रो नो॑ अ॒ग्निरा॒हुतो॑ भ॒द्रा रा॑तिः सु॒भग॑ भ॒द्रो अ॒ध्वरः॑ ।

भ॒द्रा उ॒त प्र॑शस्तयः ॥१॥

Khaṇḍa III

Sūkta 9

1556. Adābhyaḥ pura etā viśām agnir mānuṣiṇām.
Tūrṇī rathaḥ sadā navaḥ.₁
(Cf. Ṛv III. 11.5)

1557. Abhi prayāṁsi vāhasā dāśvām aśnoti martyaḥ.
Kṣayam pāvaka śociṣaḥ.₂
(Cf. Ṛv III. 11.7)

1558. Sāhvānviśvā abhiyujāḥ kratuḥ devānām amṛktaḥ.
Agnis tuvi śravastamaḥ.₃
(Cf. Ṛv III. 11.8)

Sūkta 10

1559. Bhadro no agnirāhuto bhadraḥ rātiḥ subhaga bhadro
adhvaraḥ.
Bhadraḥ uta praśastayaḥ.₁
(Cf. S. 111; Ṛv VIII. 19.19; Yv. XV. 38)

1556. The adorable Lord, the one who goes before anyone born, prior to human race; the speedy carrier of virtues, is ever new and insusceptible to any harm.
1557. By bringing offerings to Him, the mortal worshipper obtains a home from Him whose light is pure.
1558. Inviolable are the powers of Nature's bounties; our adorable Lord subdues all enemies. He, verily, is mightiest in fame.
1559. May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.

भद्रं मनः कृणुष्व वृत्रतूये येना समन्तु सासहिः ।
अव स्थिरा तनुहि भूरि शरदता वनेमा ते अभिष्टये ॥२॥

(११)

(१-३) वृत्रस्यास्य राष्ट्रगणो गोतम मणिः । अग्निश्चाय देवते । अन्विह कृणुः ॥

अमे वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे देहि जातवेदो महि श्रवः ॥१॥

स ईधानो वसुष्कविरमिरीडेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥२॥
क्षपो राजनुत त्नामै वस्तोरुतोपसः । स तिग्मजम्भ रक्षसो दह प्रति ॥३॥

1560. Bhadram manah kṛṇuṣva vṛtra tūrye yenā samatsu
sāsahih.

Ava sthirā tanuhi bhūri śarddhatām vanemā te
abhiṣṭaye.²

(Cf. Rv VIII. 19.20; Yv. XV. 39.40)

Sūkta 11

1561. Agne vājasya gomata īśānaḥ sahaso yaho.

Asme dehi jātavedo mahi śravaḥ.¹

(Cf. S. 99; Rv I. 79.4; Yv. XV. 35)

1562. Sa idhāno vasuṣ kavir agnir īdenyo girā.

Revadasmabhyam purvaṇika dīdih.²

(Cf. Rv. I. 79.5; Yv. XV. 36)

1563. Kṣapo rājann uta tmanāgne vastor utoṣasaḥ.

Sa tigmā jambha rakṣaso daha prati.³

(Cf. Rv I. 79.6; Yv. XV. 37)

1560. O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers.
1561. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, please give us abundant sustenance.
1562. He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth.
1563. O shining fire-divine, may you drive off at night and at dawns the pollutants with your sharp flames.

(१-३) वृषस्यास्याधेयो गोपयन् कविः । अग्निर्वेत्ता । (१) यययाया वयुद्वयः ।

(१-१) द्वितीयाक्षरीयपोष नापयी कन्त्सी ॥

वि॒शोवि॒शो वो॑ अ॒तिथि॑ वाज॒यन्तः॑ पु॒रुप्रि॑यम् ।

अ॒ग्निं वो॑ दुर्य॑ वच॑ स्तु॒षे शू॒पस्य॑ म॒न्मभिः॑ ॥१॥

यं जना॑सो ह॒विष्म॑न्तो मि॒त्रं न स॑र्पि॒रासु॑तिम् । प्र॒शंस॑न्ति प्र॒शस्ति॑भिः ॥२॥

प॒न्यांसं॑ जा॒तवे॑दसं॑ यो दे॒वता॑व्युद्य॒ता । ह॒व्यान्यैर्य॑दिवि॑ ॥३॥

(११)

(१-१) वृषस्यास्याजिरसो मग्नामो धीतद्वयो वा कविः । अग्निर्वेत्ता । वयती कन्त्सी ॥

स॒मिद्ध॑म॒ग्निं स॒मिधा॑ गि॒रा गृ॒णे शु॒चिं पा॒वकं॑ पु॒रो अ॒ध्वरे॑ ध्रु॒वम् ।

वि॒प्रं हो॒तारं॑ पु॒रुव॑ारम॒द्रुहं॑ क॒विं सु॒मे॒रीम॑हे जा॒तवे॑दसम् ॥१॥

Ṛ̥haṇḍa IV

Sūkta 12

1564. Viśo viśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vaca stuṣe śūśasya manmabhiḥ.¹
(Cf. S. 87; Ṛv VIII. 74.1)

1565. Yam janāso haviṣmanto mitram na sarpir āsutim.
Praśaṁsanti praśastibhiḥ.²
(Cf. Ṛv VIII. 74.2)

1566. Panyāṁsam jātavedasam yo devatātyudyatā.
Havyānyairayad divi.³
(Cf. Ṛv VIII. 74.3)

Sūkta 13

1567. Samiddham agniṁ samidha girā gṛṇe śucim pāvakam
puro adhware dhruvam.
Vipraṁ hotāram puruvāram adruham kaviṁ sumnair
īmahe jātavedasam.¹
(Cf. Ṛv VI. 15.7)

1564. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home.
1565. (The fire-divine or the foremost adorable Lord) whom men, bearing oblations and clarified butter, worship with songs of praise, as if he were a friend.
1566. (May we) worship Him who is most lauded and is omniscient. The worshipper sends to heaven the devotional oblations with all earnestness.
1567. We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, he is benevolent, omniscient and full of wisdom.

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीद्वयम् ।
 देवास्तम्भ मर्त्तासम्भ जाग्र्यां विभुं विशपति नमसा नि पेदिरे ॥२॥
 विभूषन्ना उभयाꣳ अनु व्रता दूतो देवानाꣳ रजसा समीयसे ।
 यत्ते धीतिꣳ सुमतिमावृणीमहेध स्मा नस्त्रिवरूयः शिवो भव ॥३॥

(१५)

(१-१) हव्यवाहस्य मार्गः यपोगो वाईत्यस्योऽग्निः वायको वा कृषिः । अग्निर्देवता । पायनी इन्द्रः ॥

उप त्वा जामयौ गिरो देदिशतीहविष्कृतः । वायोरनीके अस्मिरन् ॥१॥
 यस्य त्रिधात्ववृतं बर्हिस्तस्यावसन्दिनम् । आपभिवन्ति दधा पदम् ॥२॥

1568. Tvām dītam agne amṛtam yuge yuge havyavāham
 dadhire pāyum idyam.

Devāsaś ca marttāsaś ca jāgrvim vibhum viśpatim
 namasā ni śedire.₂

(Cf. Ṛv VI. 15.8)

1569. Vibhūṣann agna ubhayāñ anu vṛatā dūto devānām
 rajasī sam iyase.

Yat te dhītiṁ sumatiṁ āvṛṇīmahedha smā nas
 trivarūthaḥ śīvo bhava.₃

(Cf. Ṛv VI. 15.9)

Sūkta 14

1570. Upa tvā jāmāyo giro dediśatīr haviṣkṛtaḥ.

Vāyor anīke asthīran.₁

(Cf. S 13; Ṛv VIII. 102.13)

1571. Yasya tridhātvaṣṛtam barhistasthāvasandinam.

Āpaścin ni dadhā padam.₂

(Cf. Ṛv VIII. 102.14)

1568. O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, just as the fire is placed on a sacred altar.
1569. O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your affection, and gracious care, O guardian of the three regions, may you be auspicious and well-wishing to us.
1570. The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality.
1571. The cosmic waters find their place in Him, for whom the triple-uncovered, but unbound firmaments is established.

पदे देवस्य मीढुषोनाष्टमिरुतिभिः । भद्रा सूर्य इवोपदेक् ॥३॥

॥ इति सामवेद उत्तरार्चिकः ॥

अथ सामवेद उत्तरार्चिकः

(१)

(१-२) इषुपस्यास्य अग्नो मेधातिविक्रमि । अग्नो अग्नेन्द्रा देवता । इदानीं अग्नः ॥

अभि त्वा पूर्वपीतये इन्द्र स्तोमैभिरायवः ।

समीचीनासं ऋभवः समस्वरनुद्रां गृणन्त पूर्व्यम् ॥१॥

अस्येदिन्द्रा वावृधे वृष्यं शवो मदे सुतस्य विष्णवे ।

अद्या तमस्य महिमानमायवोनुं श्रुवन्ति पूर्व्या ॥२॥

1572. Padam devasya mīḍhuṣonādhṛṣṭabhir ūtibhiḥ.
Bhadrā sūrya ivopadēk.
(Cf. Rv VIII. 102.15)

Here ends Prapāṭhaka VII.— Ardha II
Here also ends Adhyāya XV

Adhyāya XVI
Prapāṭhaka VII — Ardha III

Khaṇḍa I

Sūkta 1

1573. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gṛṇanta
pūrvyam.
(Cf. S. 256; Rv VIII. 3.7; Av. XX. 19.1)

1574. Asyed indro vāvṛdhe vṛṣṇyam śavo made sutasya
viṣṇavi.
Adyā tam asya mahimānam āyavonu śṭuvanti
pūi /athā.
(Cf. Rv VIII. 3.8; Yv. XXXIII. 97; Av. XX. 99.2)

1572. Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun.

END

Adhyāya XVI

1573. O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).
1574. The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever.

(३)

(१-४) वामर्चन्त्यास्य गायिनी विश्वामिष क्रतिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥१॥
 इन्द्राग्नी नवति पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥२॥
 इन्द्राग्नी अपसस्पृष्टं प्र यन्ति धीतयः । ऋतस्य पथ्याऽऽनु ॥३॥
 इन्द्राग्नी तविषाणि वा सधस्थानि प्रयांसि च । युवोरमूर्यं हितम् ॥४॥

(४)

(१-४) इष्टुत्वास्त्य गायत्री मर्गं क्रतिः । इन्द्राग्नी देवते । इष्टुती छन्दः ॥

शगध्युः शु शचीपत इन्द्र विश्वामिरुतिभिः ।
 मर्गं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

Sūkta 2

1575. Pra vāmarcanyukthino nīthāvīdo jaritārah.
 Indrāgnī īṣa ā vṛṇe.₁
 (Cf. S. 1703; Rv III. 12.5)
1576. Indrāgnī ravatim puro dāsāpatnīr adhūnutam.
 Sākam ekena karmanā.₂
 (Cf. S. 1704; Rv III. 12.6)
1577. Indrāgnī apasas paryupa pra yanti dhītayaḥ.
 Ṛtasya pathyā³ anu.₃
 (Cf. S. 1694; Rv III. 12.7)
1578. Indrāgnī taviṣāni vām sadha sthāni prayāmsi ca.
 Yuvor ap tūryaṁ hitam.₄
 (Cf. S. 1695; Rv III. 12.8)

Sūkta 3

1579. Śagdhyū śu śacī pata indra viśvābhir ūtibhiḥ.
 Bhagam na hi tvā yaśasam vasuvidam anu sūra
 carāmasi.₁
 (Cf. S. 253; Rv VIII. 61.5; Av. XX. 118.1)

1575. O rays of the inner cosmic Sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment.
1576. O rays of the inner cosmic Sun and lightning (*indrāgnī*) with one united effort you overthrow ninety strongholds possessed by evil forces.
1577. O rays of the inner cosmic Sun and lightning, the enlightened persons always tread the paths of truth.
1578. O rays of the inner cosmic Sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable.
1579. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.

पौरो अश्वस्य पुरुकृद्गवामस्युत्तो देव हिरण्ययः ।
न किं हि दानं परिमर्दिषत्वे यद्यपामि तदा भरं ॥२॥

(४)

(१-२) इषुषस्यास्य प्रागापो अर्गं कफि । इन्द्रो देवता । इवती कन्वः ॥

त्वं५ होहि चै॒वे वि॒दां भ॒गं वसु॑त्तये ।
उ॒हा॒वृष॑स्व म॒घव॑न्नाविष्ट॒यं उ॒दिन्द्रा॑श्चमिष्ट॒ये ॥१॥
त्वं पु॒रुं स॒हस्रा॑णि श॒तानि॑ च यू॒था दाना॑य म५ह॒से ।
आ पु॒रन्द॑रं च॒कृम॑ वि॒प्रव॑चत इन्द्रं गाय॑न्तोव॒से ॥२॥

1580. Pauro aśvasya purukṛd gavām asyutso deva
hiranyayaḥ.
Na kir hi dānam parimarddhiṣat tve yad yadyāmi tad ā
bhara.₂
(Cf. Rv VIII. 61.6; Av. XX. 118.2)

Sukta 4

1581. Tvaṁ hyehi cerave, vidā bhagam vasuttaye.
Ud vāvr̥sasva maghavan gaviṣṭāya ud indrāśvam
iṣṭaye.₁
(Cf. S. 240; Rv VIII. 61.7)
1582. Tvam purū sahasrāṇi śatāni ca yūthā dānāya
mañhase.
Ā purandaram cakṛma vipra vacasa indram
gāyanto'vase.₁
(Cf. Rv VIII. 61.8)

1580. You are the promoter of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are a fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you.
1581. Bounteous as you are, come, and get wealth to be distributed to your worshippers. o bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.
1582. You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils.

(५)

(१-२) इधुवस्वास्व धाम्नाः सोमर्षिभिः । मन्त्रिरेषता । इतरी ऋन्तः ।

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्ना पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वमये ॥१॥
 अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।
 उभे तौके तनये दस्म विस्पते पर्षि राधा मघोनोम् ॥२॥

(१)

(१) पद्मवस्वास्वाधीगतिः शुनलोप क्रानिः । वरुनो देवता । शिराङ्गवर्षी ऋन्तः ।

इमं मे वरुण श्रुवो हवमथा च मृडय । त्वामवस्युरा चके ॥१॥

Sūkta 5

1583. Yo viśvā dayate vasu hotā mandro janānām.
 Madhor na pātrā prathamānyasmai pra stomā
 yantvagnaye.₁
 (Cf. S. 44; Rv VIII. 103.6)

1584. Aśvam na gīrbhī rathyañ sudānavo marmjyante
 devayavaḥ.
 Ubhe toke tanaye dasma viśpate parṣi rādho
 maghonām.₂
 (Cf. Rv VIII. 103.7)

Khaṇḍa II

Sūkta 6

1585. Imam me varuṇa śrudhī havam adyā ca mṛḍaya.
 Tvām avasyur ā cake.₁
 (Cf. Rv I. 25.19; Yv. XXI. 1)

1583. May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.
1584. The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children.
1585. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings.

(७)

(१) एवमस्यास्याङ्गित्वाः पुष्पः कफि । इवापतिर्वेत्ता । नाचमी कम्पः ॥

क॒या त्वं न॑ उ॒त्थाभि॑ प्र॒ म॒न्द॒से वृ॒षन् । क॒या स्तो॒त्र॒भ्य आ॑ भ॒र ॥१॥

(८)

(१-२) इवमस्यास्य कान्धो मेधातिथिकेकि । इन्द्रादी देवते । इहती कम्पः ॥

इन्द्र॑मि॒दे॒वता॑तय॒ इन्द्र॑ प्र॒यत्य॑ध्वरे ।

इन्द्र॑ स॒मीके॑ व॒निना॑ हवाम॒ह इन्द्र॑ ध॒नस्य॑ सा॒तये॑ ॥१॥

इन्द्रो॑ म॒ह्ना रोद॑सी प॒प्रथ॑च्छव॒ इन्द्रः॑ सूर्य॑मरोचयत् ।

इन्द्रे॑ ह॒ विश्वा॑ भुव॒नानि॑ येमिर॒ इन्द्रे॑ स्व॒ानास् इन्द्र॑वः ॥२॥

Sūkta 7

1586. Kayā tvam na ūtyābhi pra mandase vṛṣan.

Kayā stotrbhya ā bhara.

(Cf. Rv VIII. 93.19; Yv. XXXVI. 7)

Sūkta 8

1587. Indram id devatātaya indram prayatyadhvare.

Indram sam īke vaniṇo havāmaha indram dhanasya
sātaye.

(Cf. S. 249; Rv VIII. 3.5; Av. XX. 118.3)

1588. Indro mahnā rodasī paprathac chava indraḥ sūryam
arocayat.Indre ha viśvā bhuvanāni yemira indre svānāsa
indavaḥ.

(Cf. Rv VIII. 3.6; Av. XX. 118.4)

1586. O showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous?
1587. We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are in progress. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.
1588. The resplendent lord, by virtue of His prowess, spreads out earth and heaven. He renders the Sun radiant. In him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow.

(९)

(१) यक्षयन्त्यान्य मौवनो विश्वकर्मो कृषिः । विश्वकर्मो देवता । विदुर्ऋतः ॥

विश्वकर्महविषा वावृधानः स्वयं यजस्व तन्वा३५ स्वा हि ते ।
मुह्यन्त्वन्ये अभितो जनास इहोस्माकं मघवा सूरिरस्तु ॥१॥

(१०)

(१-१) दृषत्वास्य वावृधिरनानत कृषिः । मौवन्मौ देवता । अत्यष्टिस्तु ॥

अया रुचा हरिण्या पुनानो विश्वा द्वेषा५सि तरति सयुग्वभिः सूरौ न सयुग्वभिः ।
धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
विश्वा यद्रूपा परियास्युक्त्रभिः सप्तस्येभिक्त्रभिः ॥१॥
प्राचीमनु प्रदिशं याति चेकितत्स५ रश्मिभिर्यते दशतो रथा दैन्यो दशतो रथः ।
अग्मन्नुक्थानि पौ५स्येन्द्रं जैत्राय हर्षयन् ।
वज्रश्च यद्रूपा अनपच्युता समत्स्वनपच्युता ॥२॥

Sūkta 9

1589. Viśvakarman haviṣā vāvṛdhānaḥ svayam yajasva
tanvām svā hi te.
Muhyantvanye abhito janāsa ihāsmākam maghavā
sūrir astu. 1
(Cf. Rv X. 81.6; Yv. XVII. 22)

Sūkta 10

1590. Ayā rucā hariṇyā punāno viśva dveṣāṁsi tarati sa
yugvabhiḥ. sūro na sa yugvabhiḥ.
Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad
rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ. 1
(Cf. S. 463; Rv IX. 111.1)

1591. Prācīm anu pradiśam yāti cekitat sam raśmibhir yatate
darśato ratho daivyo darśato rathaḥ.
Agmann ukthāni pauṇsyendram jaitrāya harṣayan.
Vajraś ca yad bhavatho an apacyutā
samatsvanapacyutā. 2
(Cf. Rv IX. 111.3)

1589. O universal architect, the creator of all things, you are exalted by offerings, in your own divine person, or at the consecrated fire. May the enemies, the unbelievers, all around be stupefied, and may you, the courteous Lord, the All-wise, be always with us.
1590. The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the Sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green tinted elixir is resplendent, pervading all constellations with grand splendour, verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour.
1591. The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot, — verily, the celestial beautiful chariot, meets the Sun's rays: the hymn of manly praises invoke the resplendent Self and stimulates Him to victory. The Self is resplendent with adamant determination and you thus become invincible, verily, you are invincible in the battle of life.

त्व॑ ह॒ त्वत्प॑णीनां वि॒दो वसु॑ सं मा॒तृभिर्म॑जयसि त्व॑ आ द॑मं ऋ॒तस्य॑ धी॒तिभिर्द॑मे ।
 परा॑वतो न॒ साम॑ तद्य॒त्रा र॑णन्ति धी॒तयः॑ ।
 त्रिधा॑तुभि॒ररु॑षीभिर्वयो॑ दधे रोच॑मानो वयो॑ दधे ॥३॥

(११)

(१) एकचस्यास्य गार्हपत्यो भगदाव कपिः । दूता देवताः । गोपनी इन्द्रः ॥

उ॒त नो॑ गो॒षणि॑ धि॒यम॑श्वासं वा॒जसा॑मुत । नृ॒वत्कृ॑णु॒धृतये॑ ॥१॥

(१२)

(१) एकचस्यास्य गार्हपत्यो गोतम कपिः । भक्तो देवताः । गोपनी इन्द्रः ॥

श॒शमा॑नस्य वा नरः॑ स्व॒देस्य॑ सत्य॒शवसः॑ । वि॒दो का॑मस्य वे॒नेतः॑ ॥१॥

1592. Tvaṁ ha tyatpaṇīnām vido vasu sam mātṛbhir
 marjayasi sva ā dama ṛtasya dhītibhir dame.
 Parāvato na sāma tad yatrā rananti dhītayah.
 Tridhātubhir aruṣibhir vayo dadhe rocamāno vayo
 dadhe.₃
 (Cf. Rv IX. 111.2)

Khaṇḍa III

Sūkta 11

1593. Uta no goṣaṇim dhiyam aśvasām vājasām uta.
 Nṛvat kṛṇuhyūtaye.₁
 (Cf. Rv VI. 53.10)

Sūkta 12

1594. Śaśamānasya vā naraḥ svedasya satyaśvasaḥ.
 Vidā kāmasya venataḥ.₁
 (Cf. Rv I. 86.8)

1592. O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode, are consecrated. — verily, in your own abode, consecrated by cosmic waters at the place of sacrifice. The Sāman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food, verily, the shining one gives us food and nutrition.
1593. Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use.
1594. O truly strong brave vital breaths, you know the toil of him who sings your praise, and the desire of him who loves you.

(११)

(१) वृषस्यास्य भारद्वाज ऋषिषा दीप्यन्तिमस्तो वा ऋषिः । विद्ये देवा देवताः । गायत्री छन्दः ।

उपे नः सू॒नवो गिरः शृ॒ण्वन्त्व॑मृ॒तस्य॑ ये । मु॒मृ॒डीका॑ भवन्तु नः ॥१॥

(१४)

(१-३) वृषस्यास्य गौतमो भारद्वाज ऋषिः । वावाहृमिरी मित्रथ देवताः । गायत्री छन्दः ।

प्र वा॑ महि॒ द्यवी॑ अभ्यु॒पस्तु॑ति भरामहे । शु॒ची॑ उप॒ प्र॒शस्तये॑ ॥१॥

पुना॑ने तन्वा॒ मिथः॑ स्वेन॒ दक्षे॑ण राजथः । ऊ॒ह्याथे॑ स॒न॒ध॒नम॑ ॥२॥

महो॑ मि॒त्रस्य॑ साध॒थस्त॑रन्ता॒ पिप्र॑ती क्रतम् । परि॒ यज्ञं॑ नि प॑दधुः ॥३॥

(१५)

(१-३) वृषस्यास्य गौतमो भारद्वाज ऋषिः । इन्द्रो देवताः । गायत्री छन्दः ।

अ॒यमु॑ ते स॒मेन॑सि क॒पात् इव॑ गर्भ॒धिम॑ । व॒चस्त॑च्चि॒न्न ओ॒हसे॑ ॥१॥

Sūkta 13

1595. Upa nah sūnavo girah śṛṇvantvamṛtasya ye.
Sumṛḍikā bhavantu naḥ.
(Cf. Rv VI. 52.9; Yv. XXXIII. 77)

Sūkta 14

1596. Pra vām mahi dyavī abhyupastutim bharāmahe.
Śucī upa praśastaye.
(Cf. Rv IV. 56.5)
1597. Punāne tanvā mithaḥ svena dakṣeṇa rājathah.
Ūhyāthe sanād ṛtam.
(Cf. Rv IV. 56.6)
1598. Mahī mitrasya sādhatas tarantī pipratī ṛtam.
Pari yajñam ni śedathuh.
(Cf. Rv IV. 56.7)

Sūkta 15

1599. Ayamū te sam atasi kapota iva garbhadhim.
Vacas tac cin na ohase.
(Cf. S. 183; Rv I. 30.4; Yv. XX. 45.1)

1595. May all sons of the immortal hear our words and be the source of happiness to us.
1596. We offer earnest praise to both of you. O resplendent heaven and earth. We approach you to offer adoration with pure heart.
1597. You physically sanctify each other, and shine by your own power and thus you function according to eternal laws.
1598. O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task.
1599. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.

स्तोत्रं राधानां पते गिर्वाहो वीरं यस्य ते । विभूतिरस्तु सूर्यतो ॥२॥
ऊर्ध्वस्तिष्ठा न ऊतयेसिन्वाजे शतक्रतो । समन्येषु ब्रवावहो ॥३॥

(११)

(१-४) उपस्थास्य बाणाचो हर्षतः कपिः । इन्द्रो देवता । गावती इन्द्रः ॥

गावं उपे वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णौ हिरण्यया ॥१॥
अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवटस्य विसर्जने ॥२॥
सिञ्चन्ति नमसावटमुष्णाचक्रं परिन्मानम् । नीचीनवारमक्षितम् ॥३॥

1600. Stotram rādhānām pate girvāho vīra yasya te.
Vibhūtir astu sūnṛtā.₂
(Cf. Rv I. 30.5; Av. XX. 45.2)

1601. Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.
Sam anyeṣu bravāvahai.₃
(Cf. Rv I. 30.6; Av. XX. 45.3)

Sūkta 16

1602. Gāva upa vadāvate mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.₁
(Cf. S. 117; Rv VIII. 72.12; Yv. XIII. 45.3)

1603. Abhyāram id adrayo niṣiktam puṣkare madhu.
Avaṭasya visarjane.₂
(Cf. Rv VIII. 72.11)

1604. Siñcanti namasāvaṭam uccācakram pari jmānam.
Nīcinavāram akṣitam.₃
(Cf. Rv VIII. 72.10)

1600. O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee.
1601. Come to us, O embodiment of total selfless actions, for protection from our fears and help us to over-power them. May we establish communication with you for our guidance.
1602. Draw near, O cows, to the cauldron: the two mighty ones — heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving: both ears of the cauldron are golden.
1603. The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the couldron down.
1604. With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below.

(१७)

(१-५) इषुषस्त्वाय काण्यो देशतिथिकेभिः । इन्द्रो देवता । इहती छन्दः ॥

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।
 महते वृष्णो अभिचक्ष्य कृतं पश्येम तुर्वशं यदुम् ॥१॥
 सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
 मध्वा संपृक्ताः सारघेण धेनवस्तूयमाहे द्रवा पिव ॥२॥

(१८)

(१-५) इषुषस्त्वाय काण्यो देशतिथिकेभिः । इन्द्रो देवता । इहती छन्दः ॥

इमा उ त्वा पुरुवसो गिरौ वर्धन्तु या मम ।
 पावकवर्णाः शुचयो विपश्चिताभि स्तोमैरनुपत ॥१॥

Khaṇḍa IV

Sūkta 17

1605. Mā bhema mā śramiṣograsya sakhye tava.
 Mahat te vṛṣṇo abhicakṣyam kṛtam paśyema turvaśam
 yadum. 1
 (Cf. Rv VIII. 4.7)

1606. Savyām anu sphigyam vāvase vṛṣā na dāno asya
 roṣati.
 Madhvā sampṛktāḥ sāragheṇa dhenavas tūyam ehi
 dravā piba. 2
 (Cf. Rv VIII. 4.8)

Sūkta 18

1607. Imā u tvā purūv aso giro vardhantu yā mama.
 Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata. 1
 (Cf. S. 250; Rv VIII. 3.3; Yv. XXXIII. 81; Av. XX.
 104.1)

1605. Blessed with your guidance and patronage, we become fearless and are never tired of work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same.
1606. You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body, just of the left part. You are moreover, not displeased with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees.
1607. These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवौ यज्ञेषु विप्रराज्ये ॥२॥

(१९)

(१-२) दृष्यन्त्याम्य आगायः कतिः काण्वो मेधातिथिर्वा कतिः । इन्द्रो देवता । इतरी छन्दः ॥

यस्यायं विश्व आर्यो दासः शेषधिपा अरिः ।
तिरश्चिदये रुदामे पवीरवि तुभ्येतो अज्यते रयिः ॥१॥
तुरण्यवो मधुमन्तं घृतं श्रुतं विप्रासो अकमावृचुः ।
अस्मे रयिः पप्रथे वृण्यन् शवौस्मे स्वानास इन्दवः ॥२॥

(२०)

(१-२) दृष्यन्त्याम्य काण्वो पर्वतनारदी काण्वे शिषिद्व्याक्मरसी वा कतिः । सोमो देवता । उष्णिह् छन्दः ॥

गोमन्त इन्द्रो अश्ववत्सुतः सुदक्ष धनिव । सुचिं च वर्णमधि गोषु धारय ॥१॥

1608. Ayam sahasram ṛṣibhiḥ sahaskrtaḥ samudra iva
paprathe.

Satyah so asya mahimā gṛṇe śavo yajñeṣu vipra
rājye.²

(Cf. Rv VIII. 3.4; Yv. XXXIII. 83; Av. XX. 104.2)

Sūkta 19

1609. Yasyāyam viśva āryo dāsaḥ śevadhi pā ariḥ.

Tiraś cid arye ruśame pavīravi tubhyet so ajyate
rayiḥ.¹

(Cf. Rv VIII. 51.9; Yv. XXXIII. 82)

1610. Turanyavo madhumantam ghr̥ta scutam vi prāso
arkam āṇṛcuḥ.

Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme svānāsa
indavaḥ.²

(Cf. Rv VIII. 51.10; Av. XX. 119.2)

Sūkta 20

1611. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.

Śucim ca varṇam adhi goṣu dhāraya.¹

(Cf. S. 574; Rv IX. 105.4)

1608. He, with His might augmented by sages and seers, attains thousand-fold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem.
1609. You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May the wealth be brought directly close to you, the energetic devotees.
1610. The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength distributed among us and so too the spiritual delight.
1611. O powerful elixir, while expressed, pour upon the riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to the elixir.

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥२॥
 सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम् । साह्याँ इन्दो परिबाधो अप ह्ययम् ॥३॥

(२१)

(१-३) वृषत्वात् अमीमिकर्कः । सोमो देवता । व्रगती इन्द्रः ॥

अञ्जते व्यञ्जते समञ्जते क्रतुँ रिहन्ति मध्वाभ्यञ्जते ।
 सिन्धोरुच्छ्वासे पतयन्तमुक्षणँ हिरण्यपावोः पशुमप्सु गृभ्णते ॥१॥
 विपश्चिते पवमानाय गायत महि न धारात्यन्धो अर्पति ।
 अहिर्न जूर्णमति सर्पति त्वचमत्यो न क्रीडन्नसरदृषा हरिः ॥२॥

1612. So no harīṇām pata indo deva psarastamaḥ.
 Sakheva sakhye naryo ruce bhava.₂
 (Cf. Rv IX. 105.5)

1613. Sanemi tvam asmad ā a devam kam cid atriṇam.
 Sāhvān indo pari bādho apa dvayum.₃
 (Cf. Rv IX. 105.6)

Sūkta 21

1614. Añjate vyañjate sam añjate kratum rihanti
 madhvābhyañjate.
 Sindhor uchvāse patayantam ukṣaṇam hiraṇya pāvāḥ
 paśum apsu gr̥bhṇate.₁
 (Cf. S. 564; Rv IX. 86.43; Av. XVIII. 3.58)

1615. Vipāś cite pavamānāya gāyatā mahī na dhārātyandho
 arṣati.
 Ahir na-jūrṇām ati sarpati tvacam atyo na krīdann
 asarad vṛṣā hariḥ.₂
 (Cf. Rv IX. 86.44)

- 16 2. O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend.
1613. May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us, and drive off those who are engrossed in sin.
1614. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.
1615. Sing forth (o priests) to the intelligent elixir, who sends forth food like a mighty stream: like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse.

अग्ने॒गो राजा॑प्यस्तविष्यते वि॒मानो अ॒ह्नां भुव॑न॒वर्षि॑तः ।
हरि॑र्घृत॒क्षुः सु॒दृशी॑को अ॒र्णवो ज्योती॑रथः पवते रा॒य आ॒व्यः ॥३॥

॥ इति सामः अष्टादशः ॥

अथाहमः अष्टादशः

(१)

(१-३) दृक्स्थास्वाधीगतिः सुनन्तोप क्रमिः । अग्निर्देवता । गायत्री छन्दः ॥

वि॒श्वेभिर॑ग्ने अ॒ग्निभि॑रिमं य॒ज्ञमि॑दं व॒चः । च॒नो धाः स॒हसो य॒हो ॥१॥
य॒च्चि॑दि श॒श्वता॑ त॒ना दे॒वदे॒व य॒जाम॑हे । त्वे इ॒दूय॑ते ह॒विः ॥२॥

1616. Agre go rājāpyas taviṣyate vimāno ahnām
bhuvaneṣvarpitaḥ.
Harir ghr̥tasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate
rāya okyaḥ.₃
(Cf. Rv IX. 86.45)

Here ends Prapāthaka VII — Ardha III
Here also ends Prapāthaka VII and also Adhyāya XVI

Adhyāya SVII Prapāthaka VIII — Ardha I

Khaṇḍa I

Sūkta 1

1617. Viśvebhir agne agnibhir imam yajñam idam vacaḥ.
Cano dhāḥ sahaso yaho.₁
(Cf. Rv I. 26.10)
1618. Yac cidd hi śaśvatā tanā devam-devam yajāmahe.
Tve idd hūyate haviḥ.₂
(Cf. Rv I. 26.6)

1616. The divine elixir, going foremost, radiant, dweller in cosmic waters, placed in the firmament (or in consecrated waters), as the measurer of days, is now glorified, and purified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flowes, giving wealth (to all house-holders) since he has been domiciled by us.

END

Adhāya XVII

1617. O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food.
1618. Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you.

प्रिया नो अस्तु वि॒श॒पति॑होता मन्द्रो वरे॑ण्यः । प्रियाः स्व॑मयो वय॑म् ॥३॥

(१)

(१-१) वृषस्वात्य वैश्वामित्रो वपुष्मन्वा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ।

इन्द्र॑ वो वि॒श्वत॑स्प॒रि ह॒वामहे॑ जने॒भ्यः । अ॒स्माक॑मस्तु के॒वलः ॥१॥

स नो वृष॑न्नमु चरु॒ः सत्रा॑दाव॒न्नपा वृ॒धि । अ॒स्मभ्य॑म॒प्रति॑ष्कृतः ॥२॥

वृषा॑ यू॒थेव॑ व॒स॒सगः॑ कृ॒ष्टीरि॑त्य॒जसा॑ । ई॒शानो॑ अ॒प्रति॑ष्कृतः ॥३॥

(१)

(१-२) वृषस्वात्य गार्गस्त्यः शंभुस्त्वन्वाभिर्ऋषिः । अग्निर्देवता । इहोती छन्दः ।

त्वं ने॒क्षि॒त्रे ऊ॒त्या वसो॑ रा॒धो॒ऽसि चो॒दय॑ ।

अ॒स्य रा॒यस्त्व॑म॒ग्ने रथी॑र॒सि वि॒दा गा॒धं तु॒चे तु नः॑ ॥१॥

1619. Priyo no astu viś patir hotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam.,
(Cf. Rv 26.7)

Sūkta 2

1620. Indram vo viśvatas pari havāmahe janebhyaḥ.
Asmākam astu kevalaḥ.,
(Cf. Rv I. 7.10; Av. XX. 39.1; 70.16)

1621. Sa no vṛṣann amum caruṁ satrādāvann apā vṛdhi.
Asmabhyam apratiṣkutaḥ.,
(Cf. Rv I. 7.6; Av. XX. 70.12)

1622. Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīr iyartyojasā.
Īśāno apratiṣkutaḥ.,
(Cf. Rv I. 7.8; Av. XX. 70.14)

Sūkta 3

1623. Tvam naścitra ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīrasi vidā gādham tuce tu
naḥ.,
(S. 41; Rv VI. 48.9)

1619. May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour.
1620. We invoke God from anywhere. May He be exclusively our own.
1621. Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests.
1622. The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine.
1623. O wonderful Lord, giver of homes and shelter, encourage us by your protection and by rewarding riches You are the conveyer, o adorable Lord, of earthly wealth; may you quickly bestow safety to our children.

परि॑ तोक॑ तनय॑ प॒रु॑मि॒द्वम॑द॒न्धैर॑प्रयु॒त्वमिः ।
अ॒मे हे॒ढाँ॑सि॒ दे॒व्या॑ यु॒योधि॑ नोदे॒वानि॑ ह॒राँ॑सि च ॥२॥

(४)

(१-४) हवस्वास्व वैश्वानरो बलिह कृषि । विष्णुरेवा । विदुः कृन्तः ॥

कि॒मि॒त्ते॑ वि॒ष्णो परि॑चक्षि॒ नाम॑ प्र॒ यद्व॑क्षे शि॒पिवि॑ष्टो अ॒सि ।
मा॒ व॒र्पो अ॒स्मद॑प॒ गृह॑ ए॒तद्य॑दन्य॒रूपः॑ समि॒थे ब॑भू॒य ॥१॥
प्र॒ त॒ते अद्य॑ शि॒पिवि॑ष्ट ह॒व्यम॑यः शः॒सामि॑ व॒युना॑नि वि॒द्वान् ।
त॒ त्वा गृ॑णामि तव॒सम॑त॒न्यान्क्ष॑यन्त॒मस्य॑ रज॒सः परा॑के ॥२॥
व॒षट् ते॑ वि॒ष्णवा॑स आ कृ॒णोमि॑ त॒न्मे जुष॑स्व शि॒पिवि॑ष्ट ह॒व्यम् ।
व॒दन्तु॑ त्वा सु॒ष्टुत॑वो गि॒रो मे॑ यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः॑ ॥३॥

1624. Paṛṣi tokam tanayam parṭrbhiṣ tvam adabbair
aprayutvabhiḥ.
Agne heḍāṁsi daivyā yuyodhi nodevāni harāṁsi ca.²
(Cf. Rv VI. 48.10)

Sūkta 4

1625. Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe
sipiviṣṭo as mi.
Mā varpo asmad apa gūha etad yad anyarūapaḥ
samithe bahūtha.¹
(Cf. Rv VII. 100.6)
1626. Pra tat te adya śipiviṣṭa havyam ayaḥ śaṁsāmi
vayunāni vidvān.
Tam tvā grṇāmi tavaśam atavyān kṣayantam asya
rajaśaḥ parāke.²
(Cf. Rv VII. 100.5)
1627. Vaṣaṭ te viṣṇavāsa ā kṛṇomi tan me juṣasva śipiviṣṭa
havyam.
Varddhantu tvā suṣṭutayo giro me yūyam pāta
svastibhiḥ sadā naḥ.³
(Cf. Rv VII. 99.7; 100.7)

1624. You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men.
1625. What is left to be proclaimed of you, O all-pervading Lord, when you say, "I am the one with a shining halo of light." Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions.
1626. O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine).
1627. I offer, o all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings.

(५)

(१-४) वृषस्यास्य गीतमो वामदेव कफि । सोमेन्द्रवायवो देवताः । अमुमुः ॥

वा॒यो शु॒क्रो अ॒यामि ते म॒ध्वो अ॒ग्रं दि॒विष्टि॒षु ।

आ या॒हि सोम॑पीतये स्पा॒र्हो दे॒व नि॒युत्व॑ता ॥१॥

इन्द्र॑श्च वा॒यवे॑षाँ सो॒मानां पी॒तिम॑र्हथः ।

युवा॑ँ हि यन्तीन्द्र॑वो नि॒स्रमा॑पो न स॒ध्यक् ॥२॥

वा॒यविन्द्र॑श्च शु॒ष्मिणां सर॑थँ शव॒सस्प॑ती ।

नि॒युत्व॑न्ता न ऊ॒तय॑ आ या॒तँ सोम॑पीतये ॥३॥

(५)

(१-३) वृषस्यास्य कातपरी रेममुः क्षपी । सोमदेवपद्मसोमा देवताः । अमुमुः ॥

अ॒ग्रं क्ष॑पा परि॒ष्कृतो वा॒जाँ अ॒भि प्र गा॑हसे ।

यदी॑ वि॒वस्व॑तो धि॒यो हरि॑ँ हि॒न्वन्ति॑ या॒तवे ॥१॥

Khaṇḍa II

Sūkta 5

1628. Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.

Ā yāhi somapītaye spārṇho deva ni yutvatā.

(Rv IV. 47.1; Yv. XXVII. 30)

1629. Indras ca vāyaveṣāṁ somānām pītim arhathaḥ.

Yuvāṁ hi yantīndavo nimnam āpo na sadhryak.

(Cf. Rv IV. 47.2)

1630. Vāyavindraś ca śuṣmīṇā saratham śavasas patī.

Ni yutvantā na ūtaya ā yātām soma pītaye.

(Cf. Rv IV. 47.3)

Sūkta 6

1631. Adha tṣapā pariṣkrto vājāṁ abhi pra gāhase.

Yadi vivasvato dhiyo hariṁ hinvanti yātave.

(Cf. Rv IX. 99.2)

1628. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense perceptions, to enjoy the exhilarating experiences.
1629. O soul and vital breath (*indra-vāyu*), both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels.
1630. O soul and vital breath, lords of strength, vigorous and drawn by the subsidiaries, the sense-perceptions may both of you come riding in the same vehicle to accept devotional love for our protection.
1631. And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers).

तमेत्य म॒र्जयाम॑सि म॒दो य इन्द्र॑पातमः ।
यं गा॒व आ॑सभिर्दधुः पु॒रा नू॒नं च॑ सू॒रयः ॥२॥
तं गाथ॑या पु॒राण्या पु॒नानम॑भ्यनू॒षत् ।
उ॒तो कृ॑पन्त धी॒तयो दे॒वानां॑ नाम बिभ्र॑तीः ॥३॥

(०)

(१-३) दृषत्पास्याधीपतिः क्षुब्धोप कृतिः । अभिरिचता । गाथयी वन्दः ।

अ॒श्वं न॑ त्वा वा॒रेव॑न्तं व॒न्दध्या॑ अ॒ग्निं न॑मो॒भिः । स॒म्राज॑न्तमध्व॒राणाम् ॥१॥
स॒ धा नः॑ सू॒नुः श॒वसा॑ पृथु॒प्रगामा॑ सु॒शेवः॑ । मो॒क्षा अ॒स्माकं॑ बभू॒यात् ॥२॥
स॒ नो दू॒राच्चा॑साध॒ नि म॒र्याद॑घायोः । पा॒हि स॒दमि॑हि॒श्वायुः॑ ॥३॥

1632. Tam asya marjayāmasi mado ya indrapātamaḥ.
Yam gāva āsabhīr dadhuḥ purā nūnam ca sūrayaḥ.₂
(Cf. Rv IX. 99.3)

1633. Tam gāthayā purāṇyā punānam abhyanūṣata.
Uto kṛpanta dhītayo devānām nāma bibhratīḥ.₃
(Cf. Rv IX. 99.4)

Sūkta 7

1634. Ásvam na tvā vāravantam vandadhyā agnim
namobhiḥ.
Samrājantam adhvarāṇām.₁
(Cf. S. 17; Rv I. 27.1)

1635. Sa ghā naḥ sūnaḥ śavasā pṛthu pragāmā suśevaḥ.
Mīdhvān asmākam babhūyāt.₂
(Cf. Rv I. 27.2)

1636. Sa no dūrāc cāsāc ca ni martyād aghāyoḥ.
Pāhi sadam id viśvāyuh.₃
(Cf. Rv I. 27.3)

1632. We purify the sap of that elixir which is exhilarating and fit for assimilation of the resplendent Self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir; and wise men chant hymns of praise).
1633. They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it.
1634. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse.
1635. May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts).
1636. May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury.

(८)

(१-२) द्रुपस्यस्याद्विस्तो द्रुमेव कपिः । इन्द्रो देवता । इवती इन्द्रः ॥

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृघः ।

अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुण्यतः ॥१॥

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणीं शिशुं न मातरा ।

विश्वास्ते स्पृघः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥२॥

(९)

(१-२) द्रुपस्यास्य कम्पायनी गोरुकी पाचमकी च कपी । इन्द्रो देवता । पाचमी इन्द्रः ॥

यज्ञा इन्द्रमवर्द्धयद्यद्भूमिं व्यवेर्त्तयत् । चक्राण ओपशं दिवि ॥१॥

व्यान्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनहलम् ॥२॥

उद्गा आजदङ्गिरोभ्य आविष्कृष्वन्गुहा सती । अवाञ्चं नुनुदे वलम् ॥३॥

Sūkta 8

1637. Tvam indra pratūrtiṣvabhi viśvā asi spr̥dhah.
Aśasti hā janitā vṛtratūr asi tvam tūrya taruṣyatah.
(Cf. S. 311; Rv VIII. 99.5; Yv. XXXIII. 66; Av. XX. 105.1)

1638. Anu te śuṣmam turayantam iṣyatuḥ kṣoṇī śiśum na mātarā.
Viśvās te spr̥dhah śrathayanta manyave vṛtram yad indra tūrvasi.
(Cf. Rv VIII. 99.6; Yv. XXXIII. 67; Av. XX. 105.2)

Sūkta 9

1639. Yajña indram avardhayad yad bhūmim vyavart ayat.
Cakrāṇa opa śam diwi.
(Cf. S. 12.1; Rv VIII. 14.5; Av. XX. 27.5)
1640. Vyāntarikṣan atiran made somasya rocanā.
Indro yad abhinad valam.
(Cf. Rv VIII. 14.7; Av. XX. 28.1; 39.2)
1641. Udgā ājad aṅgirobhya āviṣ kṛṇvan guhā satīḥ.
Arvāñcam nunude valam.
(Cf. VIII. 14.8; Av. XX. 28.2; 39.3)

1637. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you bend down the opponents.
1638. Heaven and earth follow your destructive forces as mothers follow their children; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent.
1639. The worship magnifies the glory of the resplendent Lord, while He supports earth and makes clouds fertile in firmament.
1640. Through the ecstasy of celestial elixir, the lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces.
1641. He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs.

(१०)

(१-३) वृषत्वात्वाङ्गिरसो मुतद्वस्तुक्काहृषी । इन्द्रो देवता । मायसी ङ्क् ।

त्यमु॑ वः स॒त्रासा॑हं वि॒श्वेसु॑ गो॒र्वाय॑तम् । आ॒ च्या॒वय॑स्यु॒तये॑ ॥१॥

यु॒ध्मं च॑ सन्त॑मन॒र्वाण॑ च॒ सोम॑पा॒मन॑पच्युतम् । न॒रम॑वा॒येक॑तुम् ॥२॥

शि॒क्षा ण॑ इन्द्र॒ राय॑ आ॒ पु॒रु वि॒द्वा च॑ ऋ॒चीप॑म । अ॒वा नः॑ पा॒र्ये ध॑ने ॥३॥

(११)

(१-३) वृषत्वात्वाङ्गिरसो गोपूती आचमूती च करी । इन्द्रश्चिन्मयो विष्णुमिषादन्मस्तस्य देवताः । इमिष् ङ्क् ।

तव॑ त्यदिन्द्रि॒ये बृ॒हत्त॑व दक्ष॒मुत॑ क्र॒तुम् । वज्र॑ च॒ शि॒क्षाति॑ धि॒पणा॑ वरे॒ण्यम् ॥१॥

तव॑ धीरिन्द्र॒ पो॒चस्य॑ पृथि॒वी व॑र्द्धति श्र॒वः । त्वा॒मापः॑ प॒र्वता॑सश्च हि॒न्विरे ॥२॥

Sūkta 10

1642. Tyamu vaḥ satrāsāham viśvāsu gīrṣbāyatam.

Ā cyāvayasyūtaye. 1

(Cf. S. 170; Rv VIII. 92.7)

1643. Yudhmañ santam anarvāṇaṁ somapām an
apācyutam.

Naram avāryakratum. 2

(Cf. Rv VIII. 92.8)

1644. Śikṣa ṇa indra rāya ā purū vidvāñ rcīṣama.

Avā naḥ pārye dhane. 3

(Cf. Rv VIII. 92.9)

Sūkta 11

1645. Tava tyad indriyam bṛhat tava dakṣam uta kratum.

Vajraṁ śīśāti dhiṣaṇā vareṇyam. 1

(Cf. Rv VIII. 15.7; Av. XX. 106.1)

1646. Tava dyaus indra pauṁsyam pṛthivī varddhati śravaḥ.

Tvām āpaḥ parvatāś ca hinvire. 2

(Cf. Rv VIII. 15.9; Av. XX. 106.3)

1642. May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, and who pervades all through our measures of protection.
1643. Please invoke, O warriors, one whom none opposes and whom none can over-throw. He, verily, is the acceptor of devotion, and is the leader whose activities cannot be hindered.
1644. O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies.
1645. The praise sharpens your great energy, your strength, your acts and your adamant justice.
1646. O resplendent Lord, heaven augments your supreme virility and earth your renown. These waters and mountains also glorify you.

त्वां विष्णुर्वृहन्क्षयो मित्रो ग्रणाति वरुणः ।
त्वां शर्द्धो मदत्यनु मारुतम् ॥३॥

(१९)

(१-३) वृषस्यास्त्राङ्गितो विरूप क्रफि । अग्निरेवता । गायत्री छन्दः ॥

नमस्ते अग्ने ओजसे ग्रणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥
कुवित्सु नो गविष्टयेमे संवेपियो रयिम् । उरुकृदुरु णस्कृधि ॥२॥
मा नो अग्ने महाधने परा वर्गारभृद्यथा । संवर्गं सं रयिं जय ॥३॥

(१९)

(१-३) वृषस्यास्य क्कम्बो बल क्रफि । इन्द्रो देवता । गायत्री छन्दः ॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायैव सिन्धवः ॥१॥

1647. Tvām viṣṇur bṛhan kṣayo mitro grṇāti varuṇaḥ.
Tvām śarddho madatyanu mārutam.₃
(Cf. Ṛv VIII. 15.9; Av. XX. 106.3)

Sūkta 12

1648. Namaste agna ojase grṇanti deva kṛṣṭayaḥ.
Amair amitram arddaya.₁
(Cf. S. 11; Ṛv VIII. 75.10)

1649. Kuvit su no gaviṣṭayegne sanveṣiṣo rayim.
Urukṛd uru ṇaskṛdhi.₂
(Cf. Ṛv VIII. 75.11)

1650. Mā no agne mahā dhane parā varg bhārabhṛd yathā.
Saṁ vargaṁ saṁ rayim jaya.₃
(Cf. Ṛv VIII. 75.12)

Sūkta 13

1651. Sam asya manyave viśo viśvā namanta kṛṣṭayaḥ.
Samudrāyeva sindhavaḥ.₁
(Cf. S. 137; Ṛv VIII. 6.4; Av. XX. 107.1)

1647. The great omnipresent, the mighty giver of dwellings the Sun, ocean, clouds and all strong divine (powers) find delight in your association.
1648. O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength.
1649. O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.
1650. O foremost adorable Lord, leave us not alone in this conflict as a bearer of load; snatch up wealth of infidels and give it to us.
1651. Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline.

वि चिद्व्रस्य दोधतः शिरो विभेद वृष्णिना । वज्रेण शतपर्वणा ॥२॥
 औजस्तादस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चमेव रोदसी ॥३॥

(१४)

(१-३) वृषस्यास्याजीमतिः पुनरोप कृषिः । इन्द्र आपो देवताः । विष्ट छन्दः ।

सुमेन्मा वस्वी रन्तो सूनरी ॥१॥
 सरूप वृषणा गहीमो भद्रो धुर्यावभि । तविमा उप सर्पतः ॥२॥
 नीव शीषाणि मृद्व मध्य आपस्य तिष्ठति । शृङ्गेभिर्दशभिर्दिशन् ॥३॥

॥ वृषवमस्य अज्योऽर्धः ॥

1652. Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
 Vajreṇa śataparvaṇā.₂
 (Cf. Rv VIII. 6.6; Av. XX. 107.3)

1653. Ojas tad asya titviṣa ubhe yat samavarttayāt.
 Indraś carmeva rodasī.₃
 (Cf. S. 182; Rv VIII. 6.5; Av. XX. 107.2)

Sūkta 14

1654. Sumanmā vasvī rantī sūnarī.₁

1655. Sarūpa vrsann ā gahīmau bhadrau dhuryāvabhi.
 Tāvīmā upa sarpataḥ.₂

1656. Nīva śīrṣāṇī mṛdhvam madhya āpasya tiṣṭhati.
 Śṛṅgebhir daśabhir diśan.₃

Here ends Prapāṭhaka VIII — Ardha I
 Here also ends Adhyāya XVII

1652. He severs the head of the turbulent demon of evil with His mighty hundred-knotted olt of justice.
1653. This powder of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.
1654. O hymns of devotion, you arouse kind thoughts, (*sumanmā*), are rich in treasure (*vasvī*), are gladdening (*ranti*), and are also a friendly one (*sūnari*).
1655. O charming hero (with unchanging form), please come close to this auspicious pair, that draws the car. They, verily are coming towards us-and *sāman*.
1656. May you receive blessings on your head. Of course, the resplendent Self or our Lord who provides us the entire happiness, with the signal of all his ten fingers stands amid the nectar of divine elixir.

END

अथाहमस्य द्वितीयःऽर्कः

(१)

(१-१) एष स्वास्य काण्यो मेधातिथिराङ्गिरसः विषमेयश्च क्षत्री । इन्द्रो देवता । गापयी उच्यते ॥

प॒न्यप॒न्यमि॒त्सो॒तारं॑ आ॒ धाव॑त॒ म॒द्याय॑ । सो॒मे वी॒राय॑ शू॒राय॑ ॥१॥
 ए॒ह ह॒रीं ब्र॑ह्मयुजा॒ शग्मा॑ वक्ष॒तः स॒खायम्॑ । इन्द्रो॑ गी॒र्भिर्गिर्वे॑णसम् ॥२॥
 पा॒ता वृ॒त्रहा॑ सु॒तमा॑ घा॒ गम॑न्ना॒रे अ॒स्मत् । नि॒ यम॑ते श॒तमे॑तिः ॥३॥

(२)

(१-२) एष स्वास्याङ्गिरसो भुवःकृतकृत्माङ्गरी । विष्णुर्इन्द्रो देवते । गापयी उच्यते ॥

आ त्वा॑ वि॒शन्ति॒वन्दे॒वः स॒मुद्र॑मिव॒ सिन्ध॑वः । न॒ त्वा मि॑न्द्रा॒ति रि॒च्यते॑ ॥१॥

Adhyāya XVIII Prapāṭhaka VIII — Ardha II

Khaṇḍa I

Sūkta 1

1657. Panyam-panyam it sotāra ā dhāvata madyāya.
 Somam virāya śūrāya.₁
 (Cf. S. 123; Rv VIII. 2.25)

1658. Eha harī brahmayujā śagmā vakṣataḥ sakhāyam.
 Indram gīrbhir girvaṇasam.₂
 (Cf. Rv VIII. 2.27)

1659. Pātā gī vṛtnahā sutam ā ghā gamann āre asmat.
 Ni yamate śatam ūtiḥ.₃
 (Cf. Rv VIII. 2.26)

Sūkta 2

1660. Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.
 Na tvām indrāti ricyate.₁
 (Cf. S. 197; Rv VIII. 92.22)

Adhyāya XVIII

1657. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
1658. May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs.
1659. Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives us hundreds of aids be constantly with us, and not stay afar.
1660. Let the drops of divine love enter your heart, as the rivers enter sea. None, verily surpasses you.

वि॒व्यक्थ॑ महि॒ना वृष॑न्मक्ष॑ सोम॑स्य जाग्र॒वे । य इन्द्र॑ ज॒ठरे॑षु ते ॥२॥
अ॒रं त इन्द्र॑ कु॒क्षये॑ सोमो॑ भवतु वृ॒त्रह॑न् । अ॒रं धाम॑भ्य इन्द्र॑वः ॥३॥

(१)

(१-१) वृषस्वास्वाधीगर्गिः कुषनोप कर्गिः । अरो देवता । गायत्री छन्दः ।

जरा॑बोध॑ तद्वि॒विद्धि॑ वि॒शेवि॑शे य॒ज्ञिया॑य । स्तोम॑स्य दृ॒ष्टीक॑म् ॥१॥
स नो॑ म॒हा अनि॑मानो धू॒मके॑तुः पु॒रुष॑न्द्रः । धि॒ये वाजा॑य हि॒न्वतु॑ ॥२॥
स रेवा॑स्य इव वि॒स्पति॑र्दे॒व्यः के॑तुः शृ॒णोतु॑ नः । उ॒क्थैर॑ग्निर्वृ॒हद्भानुः॑ ॥३॥

(५)

(१-१) वृषस्वास्व कारस्त्यः संयुक्तर्गिः । इन्द्रो देवता । गायत्री छन्दः ।

तदो॑ गाय॑ मु॒ते सचा॑ पु॒रुह॑ताय॑ स॒त्वने॑ । शं॑ यद्दे॒वे न॑ शा॒किने॑ ॥१॥

1661. Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgrve.
Ya indra jaṭhareṣu te.₂
(Cf. Rv VIII. 92.23)

1662. Aram ta indra kuṣaye somo bhavatu vṛtrahan.
Aram dhāmabhya indavaḥ.₃
(Cf. Rv VIII. 92.24)

Sūkta 3

1663. Jarā bodha tad viviḍdhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛṣikam.₁
(Cf. S. 15; Rv I. 27.10)
1664. Sa no mahān animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu.₂
(Cf. Rv I. 27.11)
1665. Sa revān iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ.
Ukthair agnir bṛhad bhanuḥ.₃
(Cf. Rv I. 27.12)
1666. Tad vo gāya sute sacā puruhūtāya satvane.
Śaṁ yad gave na śākinē.₁
(Cf. S. 115; R VI. 45.22; Av. XX. 78.1)

1661. The resplendent Lord, the showerer of blessings, ever wakeful, you attain by your strength the drinking of this celestial elixir which enters into thy heart and mind.
1662. O resplendent Lord, dispeller of darkness, may the divine lover (the elixir) be enough for your heart and mind. May the drops be enough for your numerous bodies.
1663. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.
1664. May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength.
1665. May the omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy.
1666. O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.

न घा वसुर्नि यमते दानं वाजस्य गोमतः । यत्सीधुपश्रवद्विरः ॥२॥
कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहां गमत । शचीभिरप नो वरत् ॥३॥

(५)

(१-५) वसुपत्यास्य काश्यो मेघातिथिर्वाकः । विष्णुर्ज्यो देवते । गावसी वृष्णः ।

इदं विष्णुर्वि चक्रमे व्रधा नि दधे पदम् । समूढमस्य पांसुले ॥१॥
श्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥२॥
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३॥
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥४॥

1667. Na ghā vasur ni yamate dānam vājasya gomataḥ,
Yat sīm upa śravad girah.₂
(Cf. Rv VI. 45.23; Av. XX. 78.2)

1668. Kuvit sasya pra hi vrajam gomantam dasyuhā gamat.
Śacībhīr apa no varat.₃
(Cf. Rv VI. 45.24; Av. XX. 78.3)

Khaṇḍa II

Sūkta 5

1669. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pāṁsule.₁
(Cf. S. 222; Rv I. 22.17; Yv. V. 15; Av. VII. 26.4)

1670. Trīni padā vi cakrame viṣṇur gopā a dābhyah.
Ato dharmāṇi dhārayan.₂
(Cf. Rv I. 22.18; Yv. XXXIV. 43; Av. VII. 26.5)

1671. Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyah sakhā.₃
(Cf. Rv I. 22.19; Yv. VI. 4; 13.33; Av. VII. 26.6)

1672. Tad viṣṇoḥ paramam padam sadā paśyanti sūrayah.
Divīva cakṣur ātatam.₄
(Cf. Rv I. 22.20; Yv. VI. 5; Av. VII. 26.7)

1667. The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises.
1668. The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of butchers and by His these actions opens the gates, and releases these cattle for us.
1669. The omnipresent and the all-powerful God dominates over all the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.
1670. The omnipresent God, the preserver of the indomitable, created three regions, the earth mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking.
1671. Behold the marvellous creativity and activity of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul.
1672. The wise and true seekers have the supermost realization of the omnipresent Lord through meditation (within their own self): they see Him vividly as the eye ranges over the sky.

तद्विप्रासो विपन्युवो जाग्रवाँसः समिन्धते । विष्णोयत्परमे पदम् ॥५॥
अतो देवा अवन्तु नो यतो विष्णुर्विक्रमे । पृथिव्या अधि सानवि ॥६॥

(१)

(१-२) वृषचत्पात्वं वेधावन्तो वसिष्ठ कर्मि । इन्द्रो देवता । इराती इन्द्रा ।

मो षु त्वा वाचतश्च नारे अस्मिन्न रीरमन् ।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुपं श्रुचि ॥१॥
इमे हि ते ब्रह्मकृतः सुते सचा मधो न मक्ष आसते ।
इन्द्रे कामे जरितारो वसूयवो रथे न पादमा दधुः ॥२॥

1673. Tad viprāso vipanyuvo jāgrvāṁsaḥ sam indhate.
Viṣṇor yat paramam padam.₅
(Cf. Rv I. 22.21; Yv: XXXIV. 44)

1674. Ato devā avantu no yato viṣṇur vi cakrame.
Pṛthivyā adhi sānavi.₆
(Cf. Rv I. 22.16)

Sūkta 6

1675. Mo ṣu tvā vāghataśca nāre asman ni rīraman.
Ārāttād vā sadhamādam na ā gahiha vā sann upa
śrudhi.₁
(Cf. S. 284; Rv VII. 32.1)

1676. Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa
āsate.
Indre kāmam jaritāro vasūyavo rathe na pādām ā
dadhuḥ.₂
(Cf. Rv VII. 32.1)

1673. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord.
1674. May the omnipresent God, along with Nature's bounties, preserve us on that part of our earth from whence the Lord measured the (infinite) regions in the whole universe. (This refers to that part of our global earth on which the divine revelation came to men in the most natural course.)
1675. Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, please do come to our place of worship to grant our prayers.
1676. When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot.

(७)

(१-६) इषुषस्तास्य काम्यं भाषुर्कषिः । सूर्यतोमा देवताः । इन्द्रमी ब्रम्हः ॥

अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
 पूर्व्वीमेतस्य बृहतीरनुपत स्तोतुर्मेधा अष्टक्षत ॥१॥
 समिन्द्रो रायो बृहतीरधुनुत सं क्षोणी समु सूर्यम् ।
 सं शुक्रासः शुचयः सं गवांशिरः सोमा इन्द्रममन्दिषुः ॥२॥

(८)

(१-३) इषुषस्तास्य मार्गयो देव क्षिः । इन्द्रतोमी देवते । अगती ब्रम्हः ॥

इन्द्राय सोमं पातवे वृत्रघ्ने परि पिच्यसे ।
 नरे च दक्षिणावते वीराय सदानासदे ॥१॥
 तं सखायः पुरुषं वयं यूयं च सूर्यः ।
 अश्यामं वाजगेन्यं सनेमं वाजपस्त्यम् ॥२॥

Sūkta 7

1677. Astāvi manma pūrvyam brahmendrāya vocata.
 Pūrvīr itasya bṛhatīr anūṣata stotur medhā aṣṭkṣata. 1
 (Cf. Rv VIII. 52.9; Av. XX. 119.1)
1678. Sam indro rāyo bṛhatīr adhūnuta sam kṣoṇi sam u
 sūryam.
 Saṁ śukrāsaḥ śucayaḥ sam gavāśiraḥ somā indram
 amandiṣuḥ. 2
 (Cf. Rv VIII. 52.10)

Sūkta 8

1679. Indrāya soma pātave vṛtraghne pari śicyase.
 Nare ca dakṣiṇāvate vīrāya sadanāsade. 1
 (Cf. S. 1331; Rv IX. 98.10)
1680. Taṁ sakhāyaḥ purū rucam vāyam yūyam ca sūrayaḥ.
 Aśyāma vājagandhyam sanema vājapastyam. 2
 (Cf. Rv IX. 98.12)

1677. We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many Br̥hatī verses in the ceremonies in which devotees have poured forth many hymns.
1678. When effused, pure and shining, mixed with milk and its products, the draughts of elixir gladden the resplendent Self and (pleased with that) in return, the resplendent Self has tossed together mighty stores of wealth,- the global earth and the Sun.
1679. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent Self, the crusher of nescience, and for the exhilaration of the manifestant worshipper, who sits in the assembly of worship and offers homage.
1680. The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment.

परि त्वं हयतं हरिं ॥३॥

(९)

(१-२) हयस्तास्य देवयो पत्तिव्यो कृतिः । इन्द्रो देवता । हयती कृत् ।

कस्तमिन्द्र त्वावसो । ॥१॥

मघोनः स्म वृषहत्येषु चोदय ये ददति प्रिया वसु ।

तव प्रणीती हर्यश्च सूरिभिर्विश्वो तरेम दुरिता ॥२॥

(१०)

(१-३) हयस्तास्य देवयो पत्तिव्यो कृतिः । इन्द्रो देवता । हयिन् कृत् ।

प्रदु मघोर्मदिन्तरं सिबाच्यौ अन्धसः । एवा हि वीर स्तवते सदावृषः ॥

1681. Pari tyaṁ haryatam harim [babhrum punanti vāreṇa.
Yo devānviśvāṁ itpari madena saha gacchati].₃
(Cf. S. 552; 1329; Rv IX. 98.7)

Sūkta 9

1682. Kastamindra tvāvaso [martyo dadhr̥ṣati.
Śraddhā it te maghavan pārye divi vājī vājam
siṣāsati].₁
(Cf. S. 280; Rv VII. 32.14)

1683. Maghonaḥ sma vṛtra-hatyeṣu codaya ye dadati priyā
vasu.
Tava praṇīti haryaśva sūribhir viśvā tarema duritā.₂
(Cf. Rv VII. 32.15)

Khaṇḍa III

Sūkta 10

1684. Edu madhor madintaraṁ siñcādhvaryo andhasaḥ.
Evā hi vīra stavate sadāvṛdhaḥ.₁
(Cf. S. 385; Rv VIII. 24.16; Av. XX. 64.4)

1681. It is golden-hued and brown (attractive and nutritious) and coveted by all: they purify it and filter across the filters (attractive and nutritious): it goes to Nature's all bounties with exhilaration. [A fragment of the verse only — परि त्वं हव्यं हरिम् - cf. Rv. IX. 98.7.]
1682. O resplendent Lord, what mortal can assail a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. [A fragment of the verse only: कस्तमिन्द्र त्वावसो - Rv. VII. 32.14.]
1683. Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our nobles devotees, pass through all perils under your guidance.
1684. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us.

इन्द्रं स्वातर्हरीणां न किष्टे पूर्व्यस्तुतिम् । उदानं शं शवसां न मन्दनां ॥२॥
 तं वो वाजानां पतिमहमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥३॥

(११)

(१-२) इवृषत्वात् कृष्णः सोमर्किणिः । इन्द्रो देवता । यन्तुन्निह कृष्णः ।

तं गूर्ध्यां स्वर्णं देवासौ देवमरतिं देधन्विरे । देवत्रा हव्यमूहिषे ॥१॥
 विभूतरातिं विप्रं चित्रशोचिषमग्निमौदिष्व यन्तुरम् ।
 अत्यं मेघस्य सोम्यस्य सोमरे प्रेमध्वराय पूर्व्यम् ॥२॥

1685. Indra sthātār harīṇām na kiṣṭe pūrvya-stuṭim.
 Ud ānaṁśa śavasā na bhandanā.₂
 (Cf. Rv VIII. 24.17; Av. XX. 64.4)

1686. Tam vo vājanām patim ahūmahī śravyavaḥ.
 Aprāyubhīr yajñebhīr vāvṛdhenyam.₃
 (Cf. Rv VIII. 24.18; Av. XX. 64.6)

Sūkta 11

1687. Tam gūrdhayaḥ svarṇaram devāso devamaratim
 dadhanvire.
 Devatrā havyam ūhiṣe.₁
 (Cf. S. 109; Rv VIII. 19.1)

1688. Vibhūta-rātim vipra citraśociṣam agnim īdiṣva
 yanturam.
 Asya medhasya somyasya sobhare prem adhvarāya
 pūrvyam.₂
 (Cf. Rv VIII. 19.2)

1685. O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power, nor can be compared with you in fame or in strength.
1686. Desirous of food, we invoke you, O lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work.
1687. Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.
1688. O wise, O the bounteous sage, may you while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation.

(१९)

(१-९) वयुषस्यास्य सप्तर्षेय कथयः । सोमो देवता । इत्यती कथाः ॥

आ सोम स्वानो अद्रिभिस्तिरो वारोप्यव्यया ।
 जानो न पुरि चम्बोर्विशदरिः सदा वनेषु दधिषे ॥१॥
 स मामृजे तिरो अण्वानि मेप्यो मीध्वान्तसिने वाजयुः ।
 अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्मन्त्रैकमिः ॥२॥

(१९)

(१-९) वयुषस्यास्य सप्तर्षेयः कथयः । इत्यती कथाः ॥

वयमेनमिदा ह्योपोपमेह वज्रिणाम् ।
 तस्मा उ अद्य सवने सुते भरा नूनं मूषत श्रुते ॥१॥
 वृकैश्चिदस्य वारणं उरामथिरा वयुनेषु मूषति ।
 सेमं न स्तोमं जुजुषाणं आ गहीन्द्र प्र चित्रया धिया ॥२॥

Sūkta 12

1689. Ā soma svāno adribhis tiro vārānyavyayā.
 Jano na puri camvor viśadd hariḥ sado vaneṣu
 dadhrīṣe.₁
 (Cf. S. 513; Rv IX. 107.10)

1690. Sa māmṛje tiro aṇvāni meṣyo mīdhvānt saptir na
 vājayaḥ.
 Anumādyah pavamāno manīṣibhiḥ somo viprebhir
 rkvabhiḥ.₂
 (Cf. Rv IX. 107.11)

Sūkta 13

1691. Vayam enam idā hyopipemeha vajrinam.
 Tasmā u adya savane sutam bhara nūnam bhūṣata
 śrute.₁
 (Cf. S. 272; Rv VIII. 66.7; Av. XX. 97.1)

1692. Vṛkaś cid asya vāraṇa urāmathir ā vayuneṣu bhūṣati.
 Semam na stomam jujuṣāṇa ā gahīndra pra citrayā
 dhiyā.₂
 (Cf. Rv VIII. 66.8; Av. XX. 97.2)

1689. Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups, just as a man enters a city.
1690. Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone, praised by men of wisdom and by the reciters of sacred songs.
1691. Today, yesterday, and all the days, let the resolute will power express our tributes to His full satisfaction. We offer Him our reverence. Let Him now hasten to be with us and listen to our tributes.
1692. Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you graciously accepting our praises, come speedily to us with your wondrous splendour, and accept our praises.

(१४)

(१-१) इन्द्रास्य पापिनो विष्वाविष क्रधि । इन्द्राग्नी देवते । पापमी छन्दः ॥

इन्द्राग्नी रोचनो दिवोः परि वीजेषु भूषय । तद्वा चेति प्र वीर्यम् ॥१॥

इन्द्राग्नी अपसस्पेरि ॥२॥

इन्द्राग्नी तविषाणि वाम् ॥३॥

(१५)

(१-१) इन्द्रास्य काण्डो वेपातिविर्क्रधि । इन्द्रो देवता । इवती छन्दः ॥

क ई वेद सुते सचा ॥१॥

दाना मृगो न वारणः पुरुत्रो चरय दधे ।

न किष्टा नि यमदो सुते गमो महाश्मरस्योजेसा ॥२॥

Sūkta 14

1693. Indrāgnī rocanā divaḥ paṇi vājeṣu bhūṣataḥ.
 tad vām ceti pra vīryam.
 (Cf. Ṛv III. 12.9)

1694. Indrāgnī apasaspari [upa pra yanti dhītayaḥ.
 Ṛtasya" pathyā anu.]₂
 (Cf. S. 1577; Ṛv III. 12.7)

1695. Indrāgnī taviṣāṇi vām [sadhassthāni prayāmsi ca.
 Yuvor aptūryam hitam.]₃
 (Cf. S. 1578; Ṛv III. 12.8)

Sūkta 15

1696. Ka īm veda sute sacā [pibantam kad vayo dadhe.
 Ayam yaḥ puro vibhinattyojasā mandānaḥ
 śipryandhasaḥ.]₁
 (Cf. S. 297; Ṛv VII. 33.7; Av. XX. 53.1; 57.11)

1697. Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.
 Na kiṣṭva ni yamadā sute gamo mahāms carasyo jaśā.₂
 (Cf. Ṛv VIII. 33.8; Av. XX. 53.2; 57.12)

1693. O rays of inner cosmic Sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well known is the prowess of both of you (the Sun and the lightning).
1694. Only fragmentary: इन्द्राग्नी अपसस्परि -
[O rays of the inner cosmic Sun and lightning (or of our Lord of knowledge and bliss), the enlightened persons offer you praise and always tread on the path of Truth.]
1695. Only fragmentary: इन्द्राग्नी तविषाणि वाप् -
[O rays of the inner cosmic Sun and lightning, in you, vigour and food are abiding together. Your readiness for dispensing justice is highly commendable.]
1696. Only fragmentary: क ई वेद सुते सचा -
[No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength.]
1697. May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength.

य उ॒ग्रः सन्न॑नि॒ष्टतः स्थि॑रो र॒णाय॑ स॒ंस्कृतः॑ ।
यदि॑ स्तो॒तुर्म॑घवा॒ शृण॑वद्द॒वं नेन्द्रो॑ योष॒त्या ग॑मत ॥३॥

(११)

(1-1) वृषस्यास्य कारययो निद्रुविक्रमिः । सोमो देवता । गावयी वन्द्यः ।

प॒वमा॑ना अ॒सृक्ष॑त सोमाः शु॒क्रास॑ इन्द्र॒वः । अभि॑ वि॒श्वानि॑ का॒व्या ॥१॥
प॒वमा॑ना दि॒वस्प॑र्यन्तरि॒क्षाद॑सृक्षत । पृ॒थिव्या॑ अधि॒ सान॑वि ॥२॥
प॒वमा॑नास आ॒शवः॑ शु॒भ्रा अ॒सृग्र॑मिन्द्र॒वः । घ्न॑न्तो वि॒श्वा अप॑ द्विषः ॥३॥

(१२)

(1-1) वृषस्यास्य गावियो विश्वामित्र क्रमिः । इन्द्राग्नी देवते । गावयी वन्द्यः ।

तो॒शा वृ॒त्रहा॑णा हु॒वे स॑जित्वा॒नाप॑राजिता । इन्द्रा॑ग्नौ वा॒जसा॑तमा ॥१॥

1698. Ya ugrā sannaniṣṭṛtaḥ sthīro raṇāya saṅskṛtaḥ.
Yadi stotur maghavā śṛṇavaddhavam nendro yoṣatyā
gamat.³
(Cf. Rv VIII. 33.9; Av. XX. ५३ ३; 57.13)

Khaṇḍa IV

Sūkta 16

1699. Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā.¹
(Cf. Rv IX. 63.25)
1700. Pavamānā divaṣparyantarikṣādasṛkṣata.
Pṛthivyā adhi sānavi.²
(Cf. Rv IX. 63.27)
1701. Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.³
(Cf. Rv IX. 63.26)
1702. Tośā vṛtrahaṇā huve sajitvānāparājitā.
Indrāgnī vājasātamā.¹
(Cf. Rv III. 12.4)

1698. He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come.
1699. The brilliant purified divine elixirs have been pouring forth amidst divine praises.
1700. The purified elixir are poured forth from heaven and from the firmament upon the summit of the earth.
1701. O purified elixir, swift and bright, is flowing forth, driving off all adversaries.
1702. I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment.

प्र॑ वा॒मर्चन्त्यु॑क्थिनः॑

॥२॥

इन्द्रा॑मी नवति॑ पुरः॑

॥३॥

(१८)

(१-१) वृषस्यास्य वांसस्त्यो मरद्वाय कतिः । मरिर्वैराता । गायत्री छन्दः ।

उप॑ त्वा र॒ण्वस॑दृशं प्र॒यस्त्वन्तः॑ सह॒स्कृतः॑ । अ॒ग्ने स॒ह्यम॑हे गिरः॑ ॥१॥

उप॑ च्छा॒यामि॑व घृ॒णैर॑गन्म॒ शर्म॑ ते व॒यम् । अ॒ग्ने हि॒रण्य॑संदृशः ॥२॥

य उ॒ग्र इ॒व श॑र्यहा ति॒ग्मम॑शृ॒ङ्गो न॑ व॒त्सगः॑ । अ॒ग्ने पुरो॑ कृ॒तोजि॑य ॥३॥

1703. Pra vāmarcantyukthino [nīthāvido jaritārah.
Indrāgnī īśa ā vṛne].₂
(Cf. S. 1575; Rv III. 12.5)

1704. Indrāgnī navatim puro [dāsapatnīr adhūnutam.
Sākam ekena karmanā].₃
(Cf. S. 1576; Rv III. 12.6)

Sūkta 18

1705. Upa tvā raṇvasandṛśam prayasvantaḥ sahasakṛta.
Agne sasṛjmahe girah.₁
(Cf. Rv VI. 16.37)
1706. Upa cchāyāmiva ghṛṇer aganma śarma te vayam.
Agne hiraṇyasandṛśah.₂
(Cf. Rv VI. 16.38)
1707. Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagaḥ.
Agne puro rūrojitha.₃
(Cf. Rv VI. 16.39)

1703. (O rays of the inner cosmic sun and lightning — Indra-Agni) the devotees who know the right path and are well-versed in the melody of divine symphony (invoke both of you. So I too beseech you for getting super-nourishment.) [see 1575.]
Priests well-versed in the melody of divine symphony.
[A fragment only: / प्र वामर्चन्त्युजिनः - Rv. III. 12.5.]
1704. O rays of the cosmic sun and lightning (Indra-Agni), overthrow by one blow ninety strongholds (of enemies).
(O cosmic sun and lightning, by one blow overthrow ninety strongholds, possessed by evil forces or overthrow ninety cities, providing shelter to our enemies.) [see 1576]
1705. O resplendent fire-divine, offering readily inflammable food, we enkindle you from time to time by our prayers.
1706. O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade to avoid scorching heat.
1707. O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils.

(१९)

(१-१) दृषन्मत्स्यो वाईश्वानरो मरदाश्च कृतिः । अग्निर्वैश्वानरो देवते । गायत्री छन्दः ॥

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममामहे ॥१॥
 य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन् । क्रतुनुत्सृजते वशी ॥२॥
 अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडको विराजति ॥३॥

॥ दृषन्मत्स्य द्वितीयोऽङ्कः ॥

(१)

(१-१) दृषन्मत्स्याद्विराजो विरूप कृतिः । अग्निर्वैश्वानरो मरदाश्च कृतिः । गायत्री छन्दः ॥

अग्निः प्रलेन जन्मना शुम्भानस्तन्वा३५ स्वाम् । कविर्विप्रेण वावृधे ॥१॥

Sūkta 19

1708. R̥tāvānam vaiśvānaram ṛtasya jyotiṣaspatim.
 Ajasram gharmamāmahe.₁
 (Cf. Yv. XXVI. 6; Av. VI. 36.1)

1709. Ya idam pratipaprathe yajñasya svar uttiran.
 R̥tūn utsrjate vaśī.₂

1710. Agniḥ priyeṣu dhāmasu kāmō bhūtasya bhavyasya.
 Samrāḍ eko vi rājati.₃
 (Cf. Yv. XII. 117)

Here ends Prapāṭhaka VIII — Ardha II
 Here also ends Adhyāya XVIII

Adhyāya XIX Prapāṭhaka VIII — Ardha III

Khaṇḍa I

Sūkta 1

1711. Agniḥ pratnena janmanā śumbhānas tanvām svām.
 Kavir vipreṇ vāvṛdhe.₁
 (Cf. Rv VIII. 44.12)

1708. We offer prayers to the leader of all of us, who maintains the eternal law, who is holy and who is the lord of all luminaries and the possessor of eternal energy.

1709. He, the Lord, is one, who, furthering the light of eternal law, has spread Himself in every bit of His creation — so that He may work incessantly. He, the controller, sends for us all the seasons.

1710. The adorable Lord, is present in all His loving regions. He has been our sōle reliance in the past, and so will He be in future. He shines forth alone as a sovereign Lord.

END

Adhyāya XIX

1711. The wise fire-divine decorating its form with brilliant flame, with the chant of hymns grows in might through the singing of hymns.

ऊ॒र्जा न॒पा॒त॒मा हु॒वे॒ग्निं पा॒व॒क॒शो॒चि॒प॒म् । अ॒स्मि॒न्य॒ज्ञे स्व॒ध्व॒रे ॥२॥
स नो मि॒त्रम॒ह॒स्त्व॒म॒ग्ने शु॒क्रेण॑ शो॒चि॒षा । दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥३॥

(२)

(१-४) ऋक्पञ्चाशत्तमः अथ सोमः । सोमेन्द्रो देवते । गावयी छन्दः ।

उ॒त्ते शु॒ष्मा॒सो अ॒स्थू र॒क्षो भि॒न्द॒न्तो अ॒द्रि॒वः । नु॒द॒स्व याः परि॑स्पृ॒धः ॥१॥
अ॒या नि॒ज॒घ्निरा॒ज॒सा रथ॑स॒ङ्गे घ॒र्णे हि॒ते । स्त॒वा अ॒भि॒भ्यु॒षा हृ॒दा ॥२॥
अ॒स्य व्र॑ता॒नि ना॒धृषे॑ प॒व॒मान॑स्य दू॒ध्या । रु॒ज॒ यस्त्वा पृ॒त॒न्य॒ति ॥३॥
त॒ ५ हि॒न्वन्ति॑ म॒द॒च्युत॑ ५ ह॒रि॒नदी॑षु वा॒जिन॑म् । इ॒न्दु॒मिन्द्रा॑य म॒त्सर॑म् ॥४॥

1712. Ūrjjo napātam ā huvegnim pāvaka śociṣam.
Asmin yajñe svadhvare.₂
(Cf. Rv VIII. 44.13)

1713. Sa no mitram ahas tvam agne śukreṇa śociṣā.
Devair ā satsi barhiṣi.₃
(Cf. Rv VIII. 44.14)

Sūkta 2

1714. Ut te śuṣmāso asthū rakṣo bhindante adrivaḥ.
Nudasva yāḥ parisprdhāḥ.₁
(Cf. Rv IX. 53.1)

1715. Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā a bibhyuṣā hṛdā.₂
(Cf. Rv IX. 53.2)

1716. Asya vratāni nādhṛṣe pavamānasya dūḍhyā.
Rujā yas tvā pṛtanyati.₃
(Cf. Rv IX. 53.3)

1717. Taṁ hinvanti madacyutaṁ harim nadīṣu vājinam.
Indum indrāya matsaram.₄
(Cf. Rv IX. 53.4)

1712. I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony.
1713. O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance.
1714. O divine elixir, crushed through stones, your powerful streams, having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us.
1715. By this strength, you become conqueror (of enemies). I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth. .
1716. No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life.
1717. They, the wise devotees, plunges (the stem of the plants of) the love-divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul.

(३)

(१-१) वृषस्वात्वा गायित्रो विद्यामिव क्षिति । इन्द्रो देवता । इराती इन्द्रः ।

आ मन्द्रैरिन्द्रं हरिभिर्योहिं मयूरोमभिः ।
 मा त्वा के चिन्मि येमुरिन् पाशिनोति धन्वे ता इहि ॥१॥
 वृषस्वादो बलः रुजः पुरां दमो अपामजः ।
 स्वाता रयस्य हयोरभिस्वर इन्द्रो इवा चिदाकजः ॥२॥
 गम्भीरा उदधीरिव क्रतुं पुष्यसि गा इव ।
 प्र सुगोपा यवसं धेनवो यथा हव कुल्पा इवाशत ॥३॥

(४)

(१-१) वृषस्वात्वा इन्द्रो देवताविर्कषि । इन्द्रो देवता । इराती इन्द्रः ।

यथा गौरो अपा कृतं तृष्यमेतवेरिणम् ।
 आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिय ॥१॥

Sūkta 3

1718. Ā mandrair indra haribhir yāhi mayūra-romabhiḥ.
 Mā tvā ke cin ni yemūr inna pāśinoti dhanveva tāñ
 ihi.₁
 (Cf. S. 246; Rv III. 45.1; Yv. XX. 53; Av. VII.
 117.1)
1719. Vṛtrakhādo balañ rujah purām darmo apām ajaḥ.
 Sthātā rathasya haryor abhisvara indro. dṛdhā cid
 ārujah.₂
 (Cf. Rv III. 45.2)
1720. Gambhīrāñ udadhīñr iva kratum puṣyasi gā iva.
 Pra su gopā yavasam dhenavo yathā hṛadam kulyā
 ivāśata.₃
 (Cf. Rv III. 45.3)

Sūkta 4

1721. Yathā gauro apā kṛtam tṛṣyañ etyaveriṇam.
 Āpitve naḥ prapitve tūyam ā gahi kañveṣu su sacā
 piba.₁
 (Cf. S. 252; Rv VIII. 4.3)

1718. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares; pass them on quickly as travellers cross a desert.
1719. The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance. He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot, urging his horses to move towards us.
1720. You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake.
1721. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned ones.

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधो देयाय सुन्वते ।
आमुष्या सोममपिबन्ममू सुते ज्येष्ठं तदधिषे सहः ॥२॥

(१-२) मघवत्वात्स्य राधो गोतम क्रमिः । इन्द्रो देवता । इन्द्रोऽन्वः ॥

त्वमङ्गं प्र शंसिषो देवः शविष्ठं मत्वम् ।
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्रं ब्रवीमि ते वचः ॥१॥
मा ते राधांसि मा त उतया वसोऽस्मान्कदा चना दमन् ।
विश्वा च न उपमिमीहि मानुषं वसुनि चर्पणिभ्य ओ ॥२॥

(१)

(१-२) मघवत्वात्स्य गोतमो नामदेव क्रमिः । उता मन्त्रिणी च देवताः । राधोऽन्वः ॥

प्रति प्या सूनरो जनी व्युच्छन्तो परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥

1722. Mandantu tvā maghavann indrendavo rādho-deyāya sunvate.

Āmuṣyā somam apibaś camū sutam jyeṣṭham tad dadhiṣe sahaḥ. 2

(Cf. Rv VIII. 4.4)

Sūkta 5

1723. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvad anyo maghavann asti marditendra bravīmi te vacaḥ. 1
(Cf. S. 247; Rv I. 84.19; Yv. VI. 37)

1724. Mā te rādhāṁsi mā ta ūtayo vaso'smān kadā can ā dabhan.
Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā. 2
(Cf. Rv I. 84.20)

Khaṇḍa II

Sūkta 6

1725. Prati syā sūnarī janī vyucchantī pari svasuḥ.
Divo adarśi duhitā. 1
(Cf. Rv IV. 52.1)

1722. O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your unsurpassing might, help us to win over adversities.
1723. O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none to give us felicity. For you alone, I recite my praises.
1724. Let not your bounteous gifts, and let not your protective powers fail us any time, O supreme Self, O lover of mankind, please bring to us all sorts of riches.
1725. The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart.

अ॒श्वे॒व चि॒त्रा॒रुषी॑ मा॒ता गवा॑मृ॒ताव॑री । स॒खा भू॒द॒श्विनो॑रुषाः ॥२॥
उ॒त स॒खास्य॑श्विनो॒रुत॑ मा॒ता गवा॑मसि । उ॒तौपो॑ वस्व॑ ई॒शिषे ॥३॥

(७)

(1-3) वृषस्यास्य कान्यः प्रसूज्य भक्तिः । अश्विनौ देवते । गायत्री छन्दः ।

ए॒षो उ॒षा अपू॑र्व्या व्यु॒च्छति॑ प्रि॒या दि॒वः । स्तु॒षे वाम॑श्विना बृ॒हत् ॥१॥
या द॒स्रा सि॒न्धुमा॑तरा मनो॒तरा॑ रयी॒णाम् । धि॒या दे॒वा वसु॑विदा ॥२॥
व॒च्यन्ते॑ वां ककु॒हासो॑ जू॒र्णायाम॑धि वि॒ष्टपि॑ । य॒द्वा॒ रया॑ वि॒मिष॑तात् ॥३॥

1726. Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd āśvinor uṣāḥ.²
(Cf. Rv IV. 52.2)

1727. Uta sakhāsyaśvinor uta mātā gavām asi.
Utoṣo vasva īśise.³
(Cf. Rv IV. 52.3)

Sūkta 7

1728. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām āśvinā bṛhat.¹
(Cf. S. 178; Rv I. 46:1)

1729. Yā dasrā sindhu-mātarā manotarā rayīṇām.
Dhiyā devā vasuvidā.²
(Cf. Rv I. 46.2)

1730. Vacyante vām kakuhāso jūrṇāyām adhi viṣṭapi
Yadvām ratho vibhiṣ patāt.³
(Cf. Rv I. 46.3)

1726. The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the subject of worship, is the friend of the twin-divines — the Sun and moon.
1727. O dawn, you are the friend of the twin-divines; you are the mother of the rays of light; you rule over riches.
1728. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine through us.
1729. You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwelling to the performer of noble deeds.
1730. Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises.

(८)

(१-३) वृषस्यास्य पादुग्नो गोतम कफि । उषा देवता । इन्द्रिषू इन्द्रः ॥

उपस्तृषिन्ना भरासभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१॥

उषो अद्येह गोमत्यश्वावति विभावरी । रेवदसे व्युच्छ सूनुतावति ॥२॥

युक्त्वा हि वाजिनीवत्यश्वाः अयारुणाः उषः ।

अया नो विश्वा सोमगान्या वह ॥३॥

(९)

(१-३) वृषस्यास्य पादुग्नो गोतम कफि । अश्विनी देवता । इन्द्रिषू इन्द्रः ॥

अश्विना वर्तिरसदा गोमहसा हिरण्यवत् । अवाग्रयं सनेनसा नि यच्छतम् ॥१॥

एह देवा मयाभुवा दसा हिरण्यवर्तनी । उपबुधो वहन्तु सोमपीतये ॥२॥

Sūkta 8

1731. Uṣas tac citram ā bharāsmabhyam vājīnīvati.
Yena tokam ca tanayam ca dhāmahe.₁
(Cf. Rv I. 92; 13; Yv. XXXIV. 33)

1732. Uṣo adyeha gomatyaśvāvati vibhāvari.
Revad asme vyuccha sūnṛtāvati.₂
(Cf. Rv I. 92. 14)

1733. Yuṅkṣvā hi vājīnīvatyaśvām adyāruṇāṁ uṣaḥ.
Athā no viśvā saubhagānyā vaha.₃
(Cf. Rv I. 92. 15)

Sūkta 9

1734. Aśvinā vart ir asmad ā gomad dasrā hiraṇyavat.
Arvāgratham samanāsā ni yacchatam.₁
(Cf. Rv I. 92. 16)

1735. Eha devā mayobhuvā dasrā hiraṇyavarttanī.
Uṣarbudho vahanu somapītaye.₂
(Cf. Rv I. 92. 18)

1731. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons.
1732. O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth.
1733. O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity.
1734. O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle.
1735. In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory.

यावित्थां श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवम् ॥३॥

(१०)

(१-१) वृषभ्यान्व भोवोऽभिर्जयि । अग्निरेवता । पङ्क्तिस्तन्वः ॥

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
 अस्तमवन्त आश्वोस्तं नित्यासौ वाजिन इषꣳ स्तोतृभ्य आ भर ॥१॥
 अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
 अग्नौ राये स्वाभुवꣳ स प्रीतो याति वार्यमिषꣳ स्तोतृभ्य आ भर ॥२॥
 सौ अग्नियो वसुगृणे सं यमायन्ति धेनवः ।
 समवन्तो रघुद्रुवः सꣳ तुजातासः सूरय इषꣳ स्तोतृभ्य आ भर ॥३॥

1736. Yāvitthā ślokaṁ ā divo jyotir janāya cakrathuḥ.
 Ā na ūrjam vahatam āśvinā yuvam.₃
 (Cf. Rv I. 92.17)

Khaṇḍa III

Sūkta 10

1737. Agnim tam manye yo vasur astam yam yanti
 dhenavaḥ
 Astam arvanta āśavo'stam nityāso vājina iṣaṁ
 stotr̥bhya ā bhara.₁
 (Cf. S. 425; Rv V. 6.1; Yv. XV. 41)
1738. Agnir hi vājinam viśe dadāti viśvacarṣaṇiḥ.
 Agnī rāye svābhuvam sa prīto yāti vāryam iṣaṁ
 stotr̥bhya ā bhara.₃
 (Cf. Rv V. 6.3)
1739. So agnir yo vasugr̥ṇe sam yam āyanti dhenavaḥ.
 Sam aryanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ
 stotr̥bhya ā bhara.₃
 (Cf. Rv V. 6.2; Yv. XV. 42)

1736. O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy.
1737. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.
1738. Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you.
1739. He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you.

(११)

(१-३) वृचस्यास्यावेदः सत्यश्रवाः कनिः । उवा दंक्ता । पङ्क्तिरुन्मः ॥

महे नो अद्य बोधयोषो राये दिवित्मती ।
 यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥१॥
 या सुनीथे शौचद्रथे व्यौच्छा दुहितर्दिवः ।
 सा व्युच्छ सहायसि सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥२॥
 सा नो अद्याभरदसुव्युच्छा दुहितर्दिवः ।
 यो व्यौच्छः सहायसि सत्यश्रवसि वाय्ये सुजाते अश्वसृन्ते ॥३॥

(१२)

(१-३) वृचस्यास्यावेदोऽस्युक्कनिः । माश्विनो देवते । पङ्क्तिरुन्मः ॥

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
 स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम् ॥१॥

Sūkta 11

1740. Mahe no adya bodhayoṣo rāye divitmatī.
 Yathā cinno abodhayah satyaśravasi vāyye sujāte
 aśvasūnrte.₁
 (Cf. S. 421; Rv V. 79.1)
1741. Yā sunīthe śaucad rathe vyauccho duhitar divaḥ.
 Sā vyuccha sahiyasi satyaśravasi vāyye sujāte
 aśvasūnrte.₂
 (Cf. Rv V. 79.2)
1742. Sā no adyābharad vasur vyucchā duhitar divaḥ.
 Yo vyaucchaḥ sahiyasi satyaśravasi vāyye sujāte
 aśvasūnrte.₃
 (Cf. Rv V. 79.3)

Sūkta 12

1743. Prati priyatamaṁ ratham vṛṣaṇam vasu-vāhanam.
 Stotā vām aśvinārṣi stomebhir bhūṣati prati mādhvī
 mama śrutaṁ havam.₁
 (Cf S. 418; Rv V. 75.1)

1740. O radiant dawn, awaken us today for ample riches in the like manner, as you have awakended us in days of old. O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.
1741. O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge.
1742. O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge.
1743. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation.

अत्यायातमश्विना तिरो विश्वा अहं सना ।
 दस्रा हिरण्यवर्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥
 आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् ।
 रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥

(११)

(१-३) दस्राहसाध्वी युषावशिवाहसी । माध्वीवर्तनी देवते । मित्रं हवः ॥

अबोध्याग्निः समिधा जनानां प्रति धेनुमिवायतीमुपासम् ।
 यद्वा इव प्र वयासुजिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥
 अबोधि होता यजथाय देवानूह्यो अग्निः सुमनाः प्रातरस्यात् ।
 समिदस्य रुद्राददशि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1744. Atyāyātam aśvinā tiro viśvā ahaṁ sanā.
 Dasrā hiraṇya-varttanī suṣmṇā sindhu-vāhasā mādhvī
 mama śrutaṁ havam.₂
 (Cf. Rv V. 75.2)

1745. Ā no ratnāni bibhratāvaśvinā gacchatam yuvam.
 Rudrā hiraṇyavarttanī juṣāṇā vājiniṣasū mādhvī
 mama śrutam havam.₃
 (Cf. Rv V. 75.3)

Khaṇḍa IV

Sūkta 13

1746. Abodhyagniḥ samidhā janānām prati dhenum
 ivāyatīm uṣāsam.
 Yahvā iva pra vayām ujjihānāḥ pra bhānavāḥ sasrate
 nākam accha.₁
 (Cf. S. 73; Rv I.1; Yv. XV. 24; Av. XIII. 2.46)
1747. Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ
 prātar asthāt.
 Samiddhasya ruśad adarśi pājo mahān devas tamaso
 niramoci.₂
 (Cf. Rv V. 1.2)

1744. Passing by others, come. O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1745. O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation.
1746. Passing by others, come. O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1747. The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the Sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness.

यदी गणस्य रसानामजिगः शुचिरङ्के शुचिभिर्गोभिरग्निः ।
आर्हाक्षिणा युज्यते वाजयन्त्युत्तानामूर्द्धो अधयजुर्हनिः ॥३॥

(१७)

(१-३) वृषस्याप्याजिरसः कृत्य क्रयिः । वाजयन्ती देवते । गिबुर् कृष्णः ।

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाधिष्ठः प्रकतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायैवा रात्र्युपसे योनिमारोह ॥१॥
रुशद्वत्सा रुशती श्वेत्यागादारैर्गु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनुची यावा वर्षे चरत आमिनाने ॥२॥
समानो अध्वा स्वस्वरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥

1748. Īd īm gaṇasya raśanām ajigaḥ śucir ankte śucibhir
gobhir agniḥ.
Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj
juhūbhiḥ.
(Cf. Rv V. 1.3)

Sūkta 14

1749. Idam śreṣṭham jyotiṣām jyotir āgāc citraḥ praketo
ajaniṣṭa vibhvā.
Yathā prasūtā savituḥ savāyaivā rātryuṣase yonim
āraik.
(Cf. Rv I. 113.1)

1750. Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā
sadanānyasyā.
Samānabandhū amṛte anūcī dyāvā varṇam carata

1751. Samāno adhvā svasror anantas tam anyānyā carato
devśiṣṭe.
Na methete na tasthatuḥ sumeke naktoṣāsā samansā
virūpe.
(Cf. Rv I. 113.3)

1748. The radiant universal fire makes manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue.
1749. This most excellent light amid all lights has arrived, the wonderful, the far-extending, the manifest has been born. As the night is born for the Sun's uprising, so she has yielded a birthplace for the dawn.
1750. The white shining dawn, the parent of the bright Sun, has arrived; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven.
1751. The path of these sisters is common and unending. Guided by the radiant Sun, they travel alternatively, though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still.

(१५)

(१-५) वृषस्यास्य भोमोऽभिक्रिफि । अश्विनापश्विना वाक्स्वपो देवताः । विदुः ७५५ ॥

आ भ्रात्यमिरुषस्यामनीकमुद्दिप्राणां देवया वाचो अस्थुः ।
 अर्वांश्वा नूनं रथ्येह यात पीपिवा समश्विना घर्ममच्छ ॥१॥
 न संस्कृतं प्र मिमीतो गमिष्ठांति नूनमश्विनोपस्तुतेह ।
 दिवाभिपित्वैवसागमिष्ठा प्रत्यवर्ति दाशुषे शम्भविष्ठा ॥२॥
 उता यात संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
 दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान ॥३॥

Sūkta 15

1752. Ā bhātyagnir uṣasām anīkam ud viprāṇām devayā vāco
 asthuḥ.
 Arvāñcā nūnam rathycha yātam pīpivāṅsam aśvinā
 gharmam accha.
 (Cf. Rv V. 76.1)
7153. Na saṅskṛtam pra mimīto gamiṣṭhānti nūnam
 aśvinopastuteha.
 Divābhipitve'vasāgamiṣṭhā pratyavartim dāśuṣe
 śam-bhaviṣṭhā.
 (Cf. Rv V. 76.2)
1754. Utā yātām saṅgave prātar ahno madhyandina uditā
 sūryyasya.
 Divānaktam avasā śantamena nedānīm pītir aśvinā
 tatāna.
 (Cf. Rv V. 76.3)

1752. The fire-divine (or the Sun) lights up the face of the dawns. The devout singers have started chanting their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice.
1753. They harm not our well-accomplished sacrifice; O twin divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protection against destitution. May you be prompt to bestow happiness upon the donor of the offering.
1754. Whether you come at the milking time of the cattle, at the dawn of the day, or at noon when the Sun is high, or by day or by night, come with felicitous protection. By such recitations not only now, the twin-divines have always been welcome to the draught of devotional offers.

(११)

(१-३) वृषन्वात्स्य राष्ट्रान्त्वो गोतम ऋषिः । इषा देवता । अगती छन्दः ।

ए॒ता उ॒ त्वा उ॒षसः॑ के॒तुम॑क॒त पूर्वे॑ अर्धे॑ रज॒सो भानु॑मञ्ज॒ते ।
 निष्कृ॑ष्वाना॒ आयु॑धानीव धृ॒ष्णवः॑ प्र॒ति गावो॑रु॒षीर्य॑न्ति मा॒तरः॑ ॥१॥
 उ॒दप॑मन्नरु॒णा भान॑वो वृ॒था स्वा॑युजो अरु॒षीर्गा अ॑युक्ष॒त ।
 अ॒क्रमु॑षासो व॒युनानि॑ पूर्वे॒था रु॑शन्तं भानु॒मरु॑षीरशि॒श्रयुः॑ ॥२॥
 अ॒र्चन्ति॑ ना॒रीर॑प॒सो न वि॑ष्टिभिः॒ समाने॑न॒ योज॑नेना॒ परा॑व॒तः ।
 इ॒पं वह॑न्तीः सु॒कृते॑ सु॒दानवे॑ वि॒श्वेद॑ह यज॒मानाय॑ सु॒न्वते॑ ॥३॥

Khaṇḍa V

Sūkta 16

1755. Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso bhānum añjate.

Niṣkṛṣvānā āyudhānīva dhṛṣṇavaḥ prati
gāvo'ruṣīyanti mātaraḥ.
(Cf. Rv I. 92.1)

1756. Ud apaptann aruṇā bhānavo vṛthā svāyujō aruṣīrgā ayukṣata.

Akrann uṣāso vayunāni pūrvathā ruśantam bhānum
aruṣīr aśīśrayuḥ.
(Cf. Rv I. 92.2)

1757. Arcanti nārīr apaso na viṣṭibhiḥ samāena yojanena parāvataḥ.

Iṣam vahantīḥ sukṛte sudānave viśved aha
yajamānāya sunvate.
(Cf. Rv I. 92.3)

1755. These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go.
1756. Readily have the purple beams of light shot up. They have harnessed red rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance.
1757. They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest part of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage.

(१७)

(१-४) वृषस्यास्योच्यो दीर्घतमा कृतिः । अश्विनाग्निर्सूर्योऽसवितारथ देवताः । गगती इन्द्रः ॥

अ॒वा॒च्य॒ग्नि॒र्न उ॒दे॒ति॒ सूर्यो॑ व्यु॒श्शा॒श्व॒न्द्रा॑ म॒ह्य॒ावो अ॒र्चि॒षा॑ ।
 आ॒यु॒क्षा॒ताम॒श्वि॒ना या॒तवे॑ रथं प्रा॒सा॒वी॒दे॒वः स॒वि॒ता जग॑त्पृथक् ॥१॥
 य॒द्यु॒ज्जा॒थे वृ॒षण॑म॒श्वि॒ना रथं॑ धृ॒तेन॑ नो म॒धु॒ना क्षत्र॑मु॒क्षत॑म् ।
 अ॒स्माकं॑ ब्र॒ह्म पृ॒तना॑सु जि॒न्वतं॑ वयं धना॑ शूर॒सा॒ता भजे॑महि ॥२॥
 अ॒वा॒द्वि॒चक्रो॑ म॒धुवा॑हनो रथो जी॒रा॒श्वो अ॒श्विनो॑र्यातु सु॒द्वतः॑ ।
 त्रि॒व॒धुरो म॑घवा विश्वसौ॒भगः॑ शं न आ व॑क्ष॒स्त्रि॒पदे॑ चतु॒ष्पदे॑ ॥३॥

(१८)

(१-५) वृषकं वृषस्यास्य काश्यपोऽस्तार कृतिः । सोमपेयी देवते । गायत्री इन्द्रः ॥

प्र ते धारा॑ अस॒श्वतो॑ दि॒वो न॑ यन्ति वृ॒ष्टयः॑ । अ॒च्छा वाज॑स॒हस्रि॑णम् ॥१॥

Sūkta 17

1758. Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arciṣā.

Āyukṣātm aśvinā yātave ratham prāsāvīd devaḥ savitā jagat prthak. 1

(Cf. Rv I. 157.1)

1759. Yad yuñjāthe vṛṣaṇam aśvinā ratham ghr̥tena no madhunā kṣatram ukṣatam.

Asmākam brahma pṛtanāsu jinvatam vayam dhanā śurasātā bhajemahi. 2

(Cf. Rv I. 157.2)

1760. Arvān tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutah.

Tribandhuro maghavā viśvasaubhagaḥ śamna ā vakṣad dvipade catuṣpade. 3

(Cf. Rv I. 157.3)

Sūkta 18

1761. Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.

Acchā vājam sahasriṇam. 1

(Cf. Rv IX. 57.1)

1758. Fire is awakened on earth. The Sun rises; the refulgent dawn, exhilarating by her radiance has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine Sun has put the world on different routines.
1759. O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter (i.e. cure and healing). May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures.
1760. May the three-wheeler chariot of the twins drawn by swift horses (engines), laden with sweet nourishments, moving on three axles all around, well set up, bring prosperity to our men and cattle.
1761. Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food.

अभि प्रियाणि काव्या विश्वा चक्ष्णो अर्षति । हरिस्तुञ्जान आयुषा ॥२॥
 स मर्मजान आयुभिरिभो राजैव सुवतः । इयेनो न वक्षु षीदति ॥३॥
 स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दवा भर ॥४॥

॥ इत्यष्टकाः प्रथमाः ॥

अथ अथवाः प्रथमाः

(१)

(१-४) वृषस्यास्याङ्गिरसो वृषेय ऋषिः । सोमो देवाथ देवताः । गायत्री छन्दः ॥

प्रास्य धारा अक्षरन्वृष्णः सुतस्योजसः । देवा अनु प्रभूषतः ॥१॥

1762. Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.
 Haris tuñjāna āyudhā.²
 (Cf. Rv IX. 57.2)

1763. Sa marmrjāna āyubhir ibho rājeva suvrataḥ.
 Śyeno na vaṅsu ṣīdati.³
 (Cf. Rv IX. 57.3)

1764. Sa no viśvā divo vasūto pṛthivyā adhi.
 Punāna indavā bhara.⁴
 (Cf. Rv IX. 57.4)

Here also ends Prapāṭhaka VIII — Ardha III
 Also ends here Adhyāya XIX

Adhyāya XX
 Prapāṭhaka IX — Ardha I

Khaṇḍa I

Sūkta I

1765. Prāsyā dhārā akṣaran vṛṣṇaḥ sutasyaujasah.
 Devām anu prabhūṣataḥ.¹
 (Cf. Rv IX. 29.1)

1762. The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties forward brandishing his arms.
1763. He, the divine elixir of spirituality, sacred in deliberations purified by virtuous men, sits on waters like a fearless king or like a hawk.
1764. O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth.

END

Adhyāya XX

1765. The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength.

स॒ति॒ सृ॒जन्ति॑ वे॒ध॒सो गृ॒णन्तः॑ का॒रवो॑ गि॒रा । ज्योति॑र्ज॒ज्ञान॑मु॒कथ्य॑म् ॥२॥
सु॒ष॒हा सोम॑ ता॒नि ते पु॒नाना॑य प्र॒भूव॑सो । वे॒दो स॒मु॒द्रमु॒कथ्य॑ ॥३॥

(२)

(१-४) वृषस्यास्वेवृषः कृषः कृषिः । इन्द्रो देवता । गायत्री छन्दः ॥

ए॒ष ब्र॒ह्मा य ऋ॒त्वि॒य इन्द्रो॑ ना॒म श्रु॒तो गृ॒णे ॥१॥
त्वा॒मिच्छ॑व॒सस्प॑ते॒ यन्ति॑ गि॒रो न सं॑यतः ॥२॥
वि॒ श्रु॒तयो॑ यथा॒ पथः॑ ॥३॥

(२)

(१-४) वृषस्यास्वाङ्गिरमः प्रियमेव कृषिः । इन्द्रो देवता । (१) प्रथमायाः
अनुष्टुप्, (२-४) द्वितीयाकृतीययोश्च गायत्री छन्दसी ॥

आ त्वा रथं यथोतये

॥१॥

1766. Saptim mṛjanti vedhaso grṇantaḥ kāravo girā.
Jyotir ja jñānam ukthyam.₂
(Cf. Rv IX. 29.2)

1767. Suṣahā soma tāni te punānāya prabhūvaso.
Vardhā samudram ukthya.₃
(Cf. Rv IX. 29.3)

Sūkta 2

1768. Eṣa brahmā ya ṛtviya indro nāma śruto grṇe.₁
(Cf. S. 438)

1769. Tvāmic chavasaspate yanti giro na saṇyataḥ.₂

1770. Vi srutayo yathā pathā [indra tvad yantu rātayaḥ].₃
(Cf. S. 453)

Sūkta 3

1771. Ā tvā ratham yathotaye [sumnāya varittayām asi.
Tuvik ūrmim ṛtiṣahamindraṁ śaviṣṭha satpatim].₁
(Cf. S. 354; Rv VIII. 68.1)

1766. The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation.
1767. O lord of love divine, you are the tributor of abundant wealth. When you are purified, you look radiant. May you, therefore, fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim.
1768. Such is He, the Lord Supreme, the resplendent Self, One to be worshipped in all the seasons, the illustrious self.
1769. O Lord of might (the resplendent Self), our, as if, all common songs of praise and prayers seek access to you.
1770. Like streams of water on their way to sea. (see verse 453).
(Let thy gifts of various kinds flow from Thee)
1771. O most powerful, resplendent lord, protector of the virtuous, we bring you here, as if, in a chariot to give us protection and well-being: you are the subduer of evil forces and rich in deeds.

तुविशुष्मं तुविक्रतो शचीवो विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥

(४)

(१-३) दुषस्यात्वीचप्यो दीप्यता कविः । अग्रिता मूर्धो देवताः । विपद् भन्तः ।

आ यः पुरं नार्मिणीमदीदृत्यः कविर्नभन्यो३ नावो !
सूरो न रुक्वाञ्छतात्मा ॥१॥

अभि द्विजन्मा द्वौ रौचनानि विश्वा राजासि शुशुचानो अस्यात् ।
होता यजिष्ठो अपां सधस्थे ॥२॥

अयं स होता यो द्विजन्मा विश्वा दधे वार्योणि श्रवस्था ।
मर्तो यो अस्मै सुतुको ददाशा ॥३॥

1772. Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.₂
(Cf. Rv VIII. 68.2)

1773. Yasya te mahinā mahah pari Jmāyantam īyatuḥ.
Hastā vajraṁ hiraṇyayam.₃
(Cf. Rv VIII. 68.3)

Sūkta 4

1774. Ā yaḥ puram nārmiṇīm adided atyaḥ kavir nabhanyo
nārvā.
Sūro na rurukvān chatātmā.₁
(Cf. Rv I. 149.3)

1775. Abhi dvi janmā trī rocanāni viśva rajāṁsi śuśucāno
asthāt.
Hotā yajiṣṭho apām sadhasthe.₂
(Cf. Rv I. 149.4)

1776. Ayaṁ sa hotā yo dvi janmā viśvā dadhe vāryāni
śravasyā.
Martto yo asmai sutuko dadāśa.₃
(Cf. Rv I. 149.5)

1772. You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty.
1773. You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions).
1774. He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of human body and possessed of hundreds of forms, is effulgent like a Sun.
1775. He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness.
1776. He, the invoker of divine (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal, who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny.

(११)

(१-३) वृषस्वास्य गौतमो वागदेव क्रतिः । धर्मिरेवता । वृषस्त्रिभुवनः ॥

अग्ने तमद्याश्वं न स्तोमैः कर्तुं न भद्रं हृदिस्पृशम् । ऋष्यामां तं ओहैः ॥१॥

अथा ह्यग्ने कर्तौर्भद्रस्य दक्षस्य साधोः । रथोऽर्कतस्य बृहतो बभूव ॥२॥

एभिर्नो अर्कैर्भवां नो अर्वाङ्क्स्वाङ्णं ज्योतिः । अग्ने विश्वेभिः सुमनां अनीकैः ॥३॥

(१२)

(१-२) वृषस्वास्य वाग्यः वृषस्त्रिभुवनः क्रतिः । वृषस्त्रिभुवनो देवता । वृषती वृषः ।

अग्ने विवस्वदुपसम्बित्रं राधो अमर्त्य ॥

आ दाशुषे जातेवेदो वह्ना त्वमद्या देवा उषर्बुधः ॥१॥

Sūkta 5

1777. Agne tam adyāśvam na stomaiḥ krtum na bhadraṁ
hrdispr̥sam.Rdhyāmā ta ohaiḥ.₁

(Cf. S. 434; Rv IV. 10.1; Yv. XV. 44; 17.77)

1778. Adhā hyagne krator bhadrasya dakṣasya sādhoḥ.
Rathīr ṛtasya bṛhato babhūtha.₂

(Cf. Rv IV. 10.2; Yv. XV. 45)

1779. Ebhir no arkair bhavā no arvāṅk svār ṇa jyotiḥ.

Agne viśvebhiḥ sumanā anīkaiḥ.₃

(Cf. Rv IV. 10.3; Yv. 46)

Khaṇḍa II

Sūkta 6

1780. Agne vivasvad uśasaś citraṁ rādho amartya.

Ā dāśuṣe jātavedo vahā tvam adyā devāṁ
uśarḥbudhaḥ.₁

(Cf. S. 40; Rv I. 44.1)

1777. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.
1778. O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths.
1779. O adorable Lord, you are bright as the Sun, and well-disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance.
1780. O adorable God, you have perfect knowledge of everything manifested or obscure: may the intellect of your devotees get new light with the coming of every dawn in the morning: may you also bring to this place all Nature's bounties, awaking with the morning dawn.

जुष्टो हि दूतो असि हव्यवाहनो मे रथीरध्वराणाम् ।
सजुराश्विभ्यामुपसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥

(७)

(१-३) वृषस्यास्य वामेभ्यो हव्यवृष्य क्रपिः । तस्यो देवता । मिदुर् एतत् ॥

विधुं देद्राणं समने बहूनां युवानं सन्ते पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या मामार स ह्यः समान ॥१॥
शाकमेना शाको अरुणः सुपर्णो आ यो महः शूरः सनादनीदः ।
यश्चिकेत सत्यमित्तन्न मोघं वसु स्पाहेसुत जेतोत दाता ॥२॥
ऐभिर्ददे वृष्ण्या पौःस्यानि येभिरीक्षद्ब्रह्मत्वाय वज्री ।
ये कर्मणः क्रियमाणस्य मङ्गं श्रतेकर्मसुदजायन्त देवाः ॥३॥

1781. Juṣṭo hi dūto asi havya-vāhanogne rathīr adhvarāṇām.
Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravo
brhat.₂
(Cf. Rv I. 44.2)

Sūkta 7

1782. Vidhum dadrāṇaṁ samane bahūnām yuvānām santam
palito jagāra.
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ
samāna.₁
(Cf. S. 325; Rv X. 55.5; Av. IX. 10.9)
1783. Śakmanā śāko aruṇaḥ suparṇa ā yo mahaḥ sūraḥ sanād
anīdaḥ.
Yac ciketa satyam ittan na mogham vasu spārham uta
jetota dātā.₂
(Cf. Rv X. 55.6)
1784. Aibhirdade vṛṣṇyā pauṁsyāni yebhir aukṣad
vṛtrahatyāya vajrī.
Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud
ajāyanta devāḥ.₃
(Cf. Rv X. 55.7)

1781. You are acceptor of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food.
1782. Even a young man, having many-fold vigour to scatter the adversaries in battles, is beseiged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow.
1783. (There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the Sun) which has no nest to dwell in and is might and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth of which he is ever a distributor.
1784. He (the Sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, (i.e., the clouds); nature's bounties, which assist in giving rains, by the mighty means, work also through him on the same basis (as required by the principles of meteorology).

(८)

(१-३) वृषन्वास्याङ्गिरसो विष्णुः पूतवसो वा ऋषिः । सोमवस्त्रोऽश्विनौ मित्रोऽर्धमवस्त्रेन्द्रा देवताः । गायत्री छन्दः ॥

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विनो ॥१॥
 पिबन्ति मित्रा अयमा तना पूतस्य वरुणः । त्रिषधस्यस्य जावतः ॥२॥
 उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः । प्रातर्हतेव मत्सति ॥३॥

(१-२)

(१-२) वृषन्वास्यास्य भार्गवो यमयजिर्ऋषिः । सूर्यो देवता । वृद्धती छन्दः ॥

बष्महाँ असि सूर्यं वडादित्य महाँ असि ।
 महस्ते सतो महिमा पनिष्टम मन्त्रा देव महाँ असि ॥१॥
 वट् सूर्यं श्रवसा महाँ असि सत्रा देव महाँ असि ।
 मन्त्रा देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥२॥

Sūkta 8

1785. Asti somo ayaṁ sutaḥ pibantyaśya marutaḥ.

Uta svarājo aśvinā.₁

(Cf. S. 174; Rv VIII. 94.4)

1786. Pibanti mitro aryamā tanā pūtasya varuṇaḥ.

Triṣadhaśthasya jāvataḥ.₂

(Cf. Rv VIII. 94.5)

1787. Uto nvasya joṣamā indraḥ sutasya gomataḥ.

Prātarhoteva matsati.₃

(Cf. Rv VIII. 94.6)

Sūkta 9

1788. Baṇmahāñ asi sūrya baḍ āditya mahāñ asi.

Mahaste sato mahirṇā paniṣṭam mahnā deva mahāñ asi.₁

(Cf. S. 276; Rv VIII. 101.11; Av. XIII. 2.29; XX. 58.3)

1789. Baḍ sūrya śravaśā mahāñ asi satrā deva mahāñ asi.

Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.₂

(Cf. Rv VIII. 101.12; Yv. XXXIII. 40; Av. X. 58.4)

1785. The elixir is effused by us let the self resplendent twin — divines and vital principles gladly accept it.
1786. May the Sun, the Cosmic order and the ocean, (Mitra, Aryaman and Varuna) accept the divine elixir, purified by the strainer, abiding in three places, and granting prosperity. [1. Pitcher or *droṇa-Kalaśa*, through or *ādhavarīya*, and 3. the strainer or *pūtabhṛta*, *pavitra* or *daśā-pavitra*].
1787. The Sun is also eager in the morning to accept the effused elixir mixed with the milk of love and beauty, as a *hotṛ* priest (anxious to offer prayers in the morning).
1788. Verily, you are great, O radiant Sun, verily, you are great, O eternal; the greatness of the great one, we adore; verily you are great, O Supreme God.
1789. Verily, O Sun, you are great in fame; O divine, you are indeed mighty (among the divine forces, through your inherent might). Truly you are mighty, O Sun, through your fame, You are the destroyer of the wicked and always ready to lead others. Your glory is wide-spread and unabatingly indestructible.

(१०)

(१-१) दृषत्वात्स्याङ्गिरसी भुतकृतमुक्ताहरी । इन्द्रो देवता । गायत्री छन्दः ॥

उपे नो हरिभिः सुतं याहि मदानां पते । उपे नो हरिभिः सुतम् ॥१॥

द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उपे नो हरिभिः सुतम् ॥२॥

त्व॑ हि वृत्रहन्तेषां पाता सोमानामसि । उपे नो हरिभिः सुतम् ॥३॥

(११)

(१-१) दृषत्वात्स्य मैत्राश्वयो वसिष्ठ ऋषिः । इन्द्रो देवता । विराट् छन्दः ॥

प्र वो माहे, माहेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुष्वम् ।

विशः पूर्वी, प्र चर चर्षणिप्राः

॥१॥

Khaṇḍa III

Sūkta 10

1790. Upa no haribhiḥ sutam yāhi madānām pate.

Upa no haribhiḥ sutam.₁

(Cf. S. 150; Ṛv VIII. 93.31)

1791. Dvitā yo vṛtrahantamo vida indrah śatakratuḥ.

Upa no haribhiḥ sutam.₂

(Cf. Ṛv VIII. 93.32)

1792. Tvam hi vṛtrahann eṣām pātā somānām asi.

Upa no haribhiḥ sutam.₃

(Cf. Ṛv VIII. 93.33)

Sūkta 11

1793. Pra vo mahe mahevṛdhe bharadhvam pracetase pra
sumatim kṛṇudhvam.

Viśaḥ pūrvīḥ pra cara carṣani prāḥ.₁

(Cf. S. 328; Ṛv VII. 31.10; Av. XX. 73.3)

1790. O Lord of rapturous joy, come with vital vigour to our expressed devotion; come with your vital faculties to our place of worship.
1791. O resplendent Lord, the dispeller of darkness, your power is known in a two-fold way. May you come with your vital divines to our effused libation.
1792. O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation.
1793. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्ते विप्राः ।
 तस्य व्रतानि न मिनन्ति धीराः ॥२॥
 इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहस्ये ।
 हर्यश्वाय बर्हया समापीन् ॥३॥

(१२)

(१-२) दृपृषत्वास्य वैवावरुनो दक्षिण क्षपिः । इन्द्रो देवता । हरती धन्यः ॥

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
 स्तोतारमिदधिये रदावसो न पापत्वाय र५सिषम् ॥१॥
 शिक्षियमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
 न हि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता च न ॥२॥

1794. Uruvyacase mahine suvṛktim indrāya brahma
 janayanta viprah.
 Tasya vratāni na minanti dhīrāḥ.²
 (Cf. Rv VII. 31.11)

1795. Indram vāṇīr anuttamanyum eva satrā rājānam
 dadhire sahadhyai.
 Haryaśvāya barhayā samāpīn.³
 (Cf. Rv VII. 31.12)

Sūkta 12

1796. Yad indra yāvatas tvametāvad aham īśīya.
 Stotāram id dadhiṣe radāvaso na pāpatvāya
 raṁsiṣam.¹
 (Cf. S. 310; Rv VII. 32.18; Av. XX. 82.1)
1797. Śikseyam in mahayate dive-dive rāya ā kuhacid vide.
 Na hi tvad anyan maghavan na āpyam vasya asti pitā
 ca na.²
 (Cf. Rv VII. 32.19; Av. XX. 82.2)

1794. The sages composed sacred praises and engender oblations for the sublime, the far-pervading resplendent Lord. The wise (persons) never violate His statutes.
1795. The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers.
1796. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness.
1797. Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are.

(१-३) दृषत्यास्य मेघारम्भो वसिष्ठ कर्त्तिकः । इन्द्रो देवता । विषद्वन्द्वः ॥

श्रुधी हर्व विपिपानस्याद्रैवोधा विप्रस्याचेतो मनीषाम् ।
 कृष्व्वा दुवाँस्यन्तमा सचेमा ॥१॥
 न ते गिरा अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान् ।
 सदा ते नाम स्वयशो विवक्मि ॥२॥
 भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित् ।
 मारे अस्मन्मघवज्योक्तेः ॥३॥

Sūkta 13

1798. Śrudhī havam vipipānasyādrer bodhā viprasyārcato
 manīṣām.
 Kṛṣvā duvāṁśyantamā sacemā.
 (Cf. Ṛv VII. 22.4)
1799. Na te giro api mṛṣye turasya na suṣṭutim asuryasya
 vidvān.
 Sadā te nāma svayaśo vivakmi.
 (Cf. Ṛv VII. 22.5)
1800. Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām
 it.
 Māre asman maghavan jyok kaḥ.
 (Cf. Ṛv VII. 22.6)

1798. May you hear the sound of our grinding stone, as if repeatedly singing your praises, and comprehend the hymn of adoring songs; and in a friendly manner, please accept these adorations while we crave for your kind favour.
1799. O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you.
1800. O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space.

(१५)

(१-३) वृषाणास्य वैवर्णकः । इन्द्रो देवता । साक्षरी इन्द्रः ॥

प्रो॑ प्वस्यै॑ पुरोरथमिन्द्राय॑ शूषमचंत॑ ।
 अभी॑के चिदु॑ लोककृत्सङ्गे॑ समत्सु॑ वृत्रहा॑ ।
 अस्मा॑कं बोधि॑ चोदिता॑ नभन्तामन्य॑केषां ज्याका॑ अधि॑ धन्वसु॑ ॥१॥
 त्व॑ꣳ सिन्धूꣳꣳस्वासृजोधरा॑चो अह॑न्नहिम् ।
 अश॑त्रुरिन्द्र॑ जज्ञिषे॑ विश्वे॑ पुष्यसि॑ वार्यम् ।
 ते त्वा॑ परि॑ प्वजागहे॑ नभन्तामन्य॑केषां ज्याका॑ अधि॑ धन्वसु॑ ॥२॥
 वि॑ पु विश्वा॑ अरा॑तयो॑र्यो न॑शान्त॑ नो धि॑यः ।
 अस्ता॑सि शत्र॑वे वध॑ यो न॑ इन्द्र॑ जिघा॑ꣳसति ।
 या॑ ते रा॑तिर्ह॑दिर्वसु॑ नभन्तामन्य॑केषां ज्याका॑ अधि॑ धन्वसु॑ ॥३॥

Khaṇḍa IV

Sūkta 14

1801. Pro ṣvasmai puroratham indrāya śūṣam arccata.
 Abhīke cidu lokakṛt saṅge samatsu vṛtrahā.
 Asmākam bodhi coditā nabhantām anyakeṣām
 jyākāadhi dhanvasu.₁
 (Cf. Rv X. 133.1; Av. XX. 95.2)

1802. Tvaṁ sindhūṁsvāsṛjo'dharāco ahann ahim.
 Asatrur indra janñiṣe viśvam puṣyasi vāryam.
 Tam tvā pari ṣvajāmahe nabhantām anyakeṣām jyākā
 adhi dhanvasu.₂
 (Cf. Rv X. 132.2; Av. XX. 95.3)

1803. Vi ṣu viśva arātayo'ryo naśanta no dhiyaḥ.
 Astāsi śatrave vadham yo na indra jighāṁsati.
 Yā te rātir dadir vasu nabhantām anyakeṣām jyākā
 adhi dhanvasu.₃
 (Cf. Rv X. 133.3; Av. XX. 95.4)

1801. Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness, while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies be destroyed.
1802. You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (everyone) all that is desirable; as such, we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed.
1803. May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed.

(१५)

(१-३) तुवस्यास्य ऋषो मेधातिथिराहुतः प्रियमेवम क्री। सोमो देवता । गायत्री ऋक् ।

रेवाँ॑ ह॒द्रेव॑त॒ स्तो॒ता स्या॑त्वाव॒तो म॒घो नः॑ । प्रेदु॑ हरि॒वः सु॒तस्य॑ ॥१॥
 उ॒क्तं च॑ न॒ शस्य॑मानं ना॒गो रयि॑रा चि॒केत । न॒ गाय॑त्रे गी॒यमान॑म् ॥२॥
 मा न॒ इन्द्र॑ पी॒यत्व॑ मा श॒र्द्धते॑ परा दाः । शि॒क्षा श॒चीवः॑ श॒चीभिः॑ ॥३॥

(१-३) तुवस्यास्य ऋषो मेधातिथिराहुतः । इन्द्रो देवता । मनुष्य ऋक् ।

ए॒न्द्र या॒हि ह॒रिभि॑रु॒प क॑ण्वस्य सु॒ष्टुति॑म् ।
 दि॒वो अ॒मुष्य॑ शा॒सतो॑ दि॒वं य॑य दि॒वाव॑सो ॥१॥
 अ॒त्रा वि॑ ने॒मिरे॑षामु॒रा न॒ धूनु॑ते वृ॒कः ।
 दि॒वो अ॒मुष्य॑ शा॒सतो॑ दि॒वं य॑य दि॒वाव॑सो ॥२॥

Sūkta 15

1804. Revāṁ idd revata stotā syāt tvāvato maghonaḥ.
 Predu harivaḥ sutasye.₁
 (Cf. Rv VIII. 2.13)

1805. Uktham ca na śasyamānam nāgo rayirā ciketa.
 Na gāyatram gīyamānam.₂
 (Cf. S. 225; Rv VIII. 2.4)

1806. Mā na indra piyatnave mā śardhate parā dāḥ.
 Śikṣā śacīvaḥ śacībhiḥ.₃
 (Cf. Rv VIII. 2.15)

Sūkta 16

1807. Endra yāhi haribhir upa kaṇvasya suṣṭutim.
 Divo amuṣya śāsato divam yaya divā-vaso.₁
 (Cf. S. 348; Rv VIII. 34.1)

1808. Atrā vi nemir eṣām urām na dhūnute vṛkaḥ.
 Divo amuṣya śāsato divam yaya divāvaso.₂
 (Cf. Rv VIII. 34.3)

1804. O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons.
1805. (The resplendent Lord), the enemy of the unbeliever in the words — divine, apprehends whatever power is repeated and whatever chant is being chanted.
1806. O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power.
1807. Come, O resplendent Lord, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.
1808. The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region.

आ त्वा ग्रा॒वा वद॑न्निह सो॒मी घो॑षेण वक्ष॒तु ।
दि॒वो अ॒मुष्य॑ शसि॒तो दि॒वं य॒वं दि॒वाव॑सो ॥३॥

(१७)

(१-३) एषस्यास्य भार्यवो वनमग्निर्होति । सोमोऽमुषापरो देवता । ग्रावमी कृन् ।

प॒वस्व सोम॑ म॒न्दय॑न्निन्द्रा॒य म॑धु॒मत्त॑मः ॥१॥
ते सु॒तासौ॑ वि॒पश्चितः॑ शु॒क्रा वा॒युम॑न्म॒त्तान् ॥२॥
अ॒रु॒धं दे॒ववी॑तये वा॒जय॑न्तो र॒था इ॒व ॥३॥

(१८)

(१-३) एषस्यास्य देवोरासिः पञ्चये कृत्वि । मग्निर्देवता । मन्मदिःकृन् ।

अ॒ग्निं हो॒तारं॑ म॒न्ये दा॑स्वन्ते॒ वसाः॑ सूनु॒ः स॒हसो॑ जा॒तवे॑दसं वि॒ध्रे न॑ जा॒तवे॑दसम् ।
य ऊ॒र्ध्वा स्व॑र्वरो दे॒वो दे॒वाच्या॑ कृ॒पा ।
धृ॒तस्य॑ वि॒भ्राष्टि॑मनु शु॒क्रशौ॑चिप अ॒जु॒ह्वान॑स्य सर्पिः ॥१॥

1809. Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.
Divo amuṣya śāsato divam yaya divāvaso.
(Cf. Rv VIII. 34.2)

Sūkta 17

1810. Pavasva soma mandayann indrāya madhumattamaḥ.
(Cf. Rv IX. 67.16)

1811. Te sutāso vipaścitaḥ śukrā vāyum asṛkṣata.
(Cf. Rv IX. 67.18)

1812. Asṛgram devavītaye vājayanto rathā iva.
(Cf. Rv IX. 67.17)

Khaṇḍa 5

Sūkta 18

1813. Agniṁ hotāram manye dāsvantam vasoh sūnuṁ
sahasō jātavedasam vipram na jātavedasam.
Ya ūrddhvayā svadhvaro devo devācya kṛpā.
Ghṛtasya vibhrāṣtim anu śukraśociṣa ā juhvānasya
sarpiṣaḥ.
(Cf. S. 465; Rv I. 27.1; Yv. XV. 47; Av. XX. 67.3)

1809. May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region.
1810. O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.
1811. These effused elixirs, brilliant and extremely exhilarating, are let forth with speed and emission of sound for the sake of wisdom or virile activity.
1812. The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.
1813. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage, he is endowed with knowledge. He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquefied butter, which is offered in oblations; with his flames, he invokes Nature's bounties.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मन्मभिर्विप्रेभिः शुक्रं मन्मभिः ।
 परिज्मानमिव या५ होतारं चर्षणीनाम् ।
 शौचिष्केशं पृषणं यमिमां विशः प्रावन्तु जृतये विशः ॥२॥
 स हि पुरुं चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।
 वीदुं चिद्यस्य संयुतो श्रुवदनेव यत्स्थिरम् ।
 निष्पहमाणो यमते नायते धन्वासहा नायते ॥३॥

॥ इति मन्मस्य ऋषयोऽर्चयः ॥

(१)

(१-५) यजुष्यस्य पाचकोऽग्निर्देवि । मग्निर्देवता । सपुत्रः पत्न्यां कन्याः ॥

अमे त्वं श्रवो वयो महिं भ्राजन्ते अर्चयो विभावसो ।
 बृहद्भानो शवसा वाजसुक्योश्च दधासि दाशुषे कवे ॥१॥

1814. Yajistham tvā yajamānā huvema jyeṣṭhama
 aṅgirasām vipra manmabhir viprebhiḥ śukra
 manmabhih.

Parijmāṇam iva dyām hotāram carṣaṇīnām.

Śociṣkeśam vṛṣaṇam yam imā viśaḥ prāvantu jūtaye
 viśaḥ. 2

(Cf. Rv I. 127.2)

1815. Sa hi purū cidojasā virukmatā dīdyāno
 bhavatidruhantaraḥ paraśur na druhantaraḥ.

Viḍu cid yasya samṛtau śruvad vaneva yat sthiram.

Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate. 3

(Cf. Rv I. 127.3)

Here ends Prapāthaka IX — Ardha I

Prapāthaka IX — Ardha II

Sūkta 1

1816. Agne tava śravo vayo mahi bhrājante arcayo
 vibhāvaso.

Bṛhad bhāno śvasā vājam ukthyām dadhāsi dāśuṣe
 kave. 1

(Cf. Rv X. 140.1; Yv. XII. 106)

1814. We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength.
1815. Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat.
1816. O fire-divine, yours are life power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers.

पावकवचाः शुक्रवचा अनूनवचा उदियणि भानुना ।
 पुत्रो मातरा विचरन्नुपावसि पूर्णाक्षि रोदसी उभे ॥२॥
 ऊर्जो नपाजातवेदः सुशस्तिभिर्मन्दस्य धीतिभिर्हितः ।
 त्वे इषः सं दधुर्भूरिवर्पसांश्चित्रातयो वामजाताः ॥३॥
 इरज्यन्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
 स दर्शतस्य वपुषो वि राजसि पूर्णाक्षि दर्शतं क्रतुम् ॥४॥
 इष्कतारिमध्वरस्य प्रचेतसं क्षयन्तः राधसो महः ।
 रातिं वामस्य सुभगां महामिषं दधासि सानसि रयिम् ॥५॥

1817. Pāvakavarccāḥ śukravarccā anūnavarccā ud iyaṣi bhānunā.

Putro mātārā vicarann upāvasi prṇakṣi rodasī ubhe.₂
(Cf. Rv X. 140.2; Yv. XII. 107)

1818. Ūrjo napāj jātavedaḥ suśastibhir mandasva dhītibhir hitaḥ.

Tve iṣaḥ sam dadhur bhūrivarpasāś citrotayo vāmajātāḥ.₃
(Cf. Rv X. 140.3; Yv. XII. 108)

1819. Irajyann agne prathayasva jantubhir asme rāyo amartya.

Sa darśatasya vapuṣo vi rājasi prṇakṣi darśatam kratum.₄
(Cf. Rv X. 140.4; Yv. XII. 109)

1820. Iṣkarttāram adhvarasya pracetasam kṣayantam rādhaso mahāḥ.

Rātim vāmasya subhagām mahīm iṣam dadhāsi sānasim rayim.₅
(Cf. Rv X. 140.5; Yv. XII. 110)

1817. O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You, verily, unite both heaven and earth.
1818. O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources.
1819. O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication.
1820. (Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches.

ऋतावानं महिषं विश्वदेदत्तममि५ सुन्नाय दधिरे पुरो जनाः ।
श्रुत्कर्ण५ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगो ॥६॥

(२)

(१-२) द्रप्यस्यास्य काण्वः सोमरिक्तेभिः । अग्निरेवता । इन्द्रुन्निह इन्द्रः ।

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
यस्य त्व५ सख्यमाविध ॥१॥
तव द्रप्सो नीलवान्वाशः ऋत्विष इन्धानः सिष्णवा ददे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥२॥

1821. R̥tāvānam mahiṣam viśvadarśatam agniṁ sumnāya dadhire puro janāḥ.
Śrutkarṇaṁ saprathastamam tvā girā daivyam mānuṣa yugā.⁶
(Cf. R̥v X. 140.6; Yv. XII. 111)

Khaṇḍa VI

Sūkta 2

1822. Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ.
Yasya tvaṁ sakhyam āvitha.
(Cf. S. 108; R̥v V. III. 19.30)
1823. Tava drapso nīlavān vāśa ṛtviya indhānaḥ viṣṇavā dade.
Tvam mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.²
(Cf. R̥v VIII. 19.31)

1821. Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties.
1822. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.
1823. O showerer of happiness, the flame of your cosmic fire is blue and crackling; it become fresh in every season, is resplendent and agreeable. you are the dear friend of mighty dawn, and you shine in the glimmerings of the night.

(१)

(1) ए॒रु॒ष॒स्या॒स्य॒ दे॒त॒व्योऽ॒ग्नौ॒ कृ॒षिः । अ॒ग्नि॒रा॒पो॒ दे॒वताः । व॒गती॒ क॒न्दः ॥

त॒मोष॑धीर्दधिरे॑ गर्भ॑मृ॒त्वि॒यं त॒मापो॑ अ॒ग्निं ज॑नयन्त मा॒तरः॑ ।
त॒मि॒त्स॒मानं॑ व॒नि॒नश्च॑ वी॒रु॒धो॒न्त॒र्वती॑श्च सु॒वते॑ च वि॒श्वहा॑ ॥१॥

(1) ए॒रु॒ष॒स्या॒स्य॒ वा॒ह॒रोऽ॒ग्निः प्र॒वा॒पति॑ कृ॒षिः । अ॒ग्नी॒न्द्रो॒ दे॒वते॑ । गा॒यत्री॒ क॒न्दः ॥

अ॒ग्नि॒रि॒न्द्राय॑ पवते दि॒वि शु॒क्रो वि॑ रोजति । म॒हि॒षी॒व वि॑ जायते ॥१॥

(५)

(1) ए॒रु॒ष॒स्या॒स्य॒ का॒स्य॒पोऽ॒व॒तार॑ कृ॒षिः । अ॒ग्नि॒र्दे॒वता॑ । शि॒शू॒ क॒न्दः ॥

यो जा॑गार त॒मृचः॑ का॒मय॑न्ते यो जा॑गार त॒मु सा॑मानि यन्ति ।
यो जा॑गार तमय॑ सोम॑ आ॒ह त॒वा॒हम॑स्मि स॒र॒व्ये न्यो॑काः ॥१॥

Sūkta 3

1824. Tam oṣadhīr dadhire garbham ṛtviyam tam āpo agnim janayanta mātaraḥ.
Tam it samānam vaninaś ca vīrudhontarvatīś ca suvate ca viśvahā.
(Cf. Rv X. 91.6)

Sūkta 4

1825. Agnir indrāya pavate divi śukro vi rājati Mahiṣīva vi jāyate.

Sūkta 5

1826. Yo jāgāna tam ṛcaḥ kāmāyante yo jāgāra tamu sāmāni yanti.
Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
(Cf. Rv V. 44.14)

1824. The plants bear the fire-divine like an embryo (conceived) in due season, the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow.
1825. The cosmic fire glows more and more in the celestial regions by the grace of the resplendent lord. Like the mother queen, she bears offsprings.
1826. One who wakes and watches, to him, the Rk hymns bestow their affection. One who wakes and watches, to him also come the Sāman tunes (with affection). Thus the divine loving Soma (Lord) addresses him who wakes and watches. "Please accept me as yours", Verily I am proud to have my dwelling in the friendship (of such a loving one).

(१)

(१) एकवचसास्य कामयपोऽवत्तात ऋषिः । अग्निदेवता । मिहुर् छन्दः ॥

अ॒ग्निर्जा॑गार॒ तंभृ॑चः कामयन्ते॒भिर्जा॑गार॒ तंभु॑ सामानि यन्ति ।

अ॒ग्निर्जा॑गार॒ तंभृ॑चः सोम॑ आह॒ तंवा॑हम॒स्मि स॒ख्ये न्यौ॑काः ॥१॥

(७)

(१-७) दृषत्यास्य कामयपा अक्षितपृष्ठा भीरातकिः कुमुदविन्दुः ऋषिः । विधे देवा देवता । गायत्री छन्दः ॥

नमः॑ स॒खिभ्यः॑ पू॒र्वस॑द्भ्यो नमः॑ साक॒न्निप॑भ्यः । यु॒ञ्जे वा॒चः श॒तप॑दीम् ॥१॥

यु॒ञ्जे वा॒चः श॒तप॑दी गाय॑ स॒हस्र॑वर्त्तनि । गाय॑त्रे॒ त्रेदु॑र्भे॒ जग॑त् ॥२॥

गाय॑त्रे॒ त्रेदु॑र्भे॒ जग॑द्विश्वा॒ रूपा॑णि॒ सम्भृ॑ता । दे॒वा ओ॒काः स॒ि च॒क्रिरे॑ ॥३॥

(८)

(१-८) दृषत्यास्य कामयपा अक्षितपृष्ठा भीरातकिः कुमुदविन्दुः वसवतिरा ऋषिः । विधे देवा अग्निर्वा देवता । गायत्री छन्दः ॥

अ॒ग्निर्ज्योति॑र्ज्योति॒रभि॑रिन्द्रो॒ ज्योति॑र्ज्योति॒रिन्द्रः॑ । सूर्यो॑ ज्योति॒र्ज्योति॑ः सूर्यः॑ ॥१॥

Sūkta 6

1827. Agnir jāgāra tam ṛcaḥ kāmayantegnir jāgāra tam u
sāmāni yanti.Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye
nyokāḥ. १

(Cf. Rv V. 44.15)

Sūkta 7

1828. Nama sakhibhyaḥ pūrva-sadbhyo namaḥ sākan
niṣebhyaḥ.

Yuñje vācam śata-padīm. १

1829. Yuñje vācam śatapadīm gāye sahasra-varṭtani.

Gāyatram traiṣṭubham jagat. २

1830. Gāyatram traiṣṭubham jagad viśvā rūpāṇi sambhṛtā.

Devā okāṁsi cakrire. ३

Sūkta 8

1831. Agnir jyotir jyotir agnir indro jyotir jyotir indraḥ.

Sūryo jyotir jyotiḥ sūryaḥ. १

(Cf. Yv. III. 9)

1827. Fire-divine is watchful and the Rk hymns bestow (him) their affection, Fire-divine is watchful, and to him, also come the Sāman tunes (with affection). Fire-divine is watchful, and the divine loving Soma (Lord) addresses him thus. "Please accept me as yours". Verily, I am proud to have my dwelling in the friendship (of such a loving one).
1828. Reverence to friends and associates who are present from the very beginning (or who are seated on our line). I use the divine speech of hundreds of usages in our invocations.
1829. I use the divine speech of hundereds of usages. I sing hymns in the speech showing thousands of modifications — the divine speech which has been revealed to making the hymns of the Gāyatra, the Traiṣṭubha and the Jāgata Sāmans.
1830. The Gāyatra Sāmans, the Traiṣṭubha Sāmans and the Jāgata Sāmans include in themselves all the Sāmans used in the Vedic Chants. Nature's bounties have made them as their abodes.
1831. The cosmic fire is verily, the light personified; and the light is verily, the resplendence divine; the Sun, verily, the light personified and light, verily, the celestial Sun.

पुनरु॒र्जा नि व॑र्त्तस्व पुन॑रग्म इ॒षायु॑षा । पुन॑नः पा॒ह्य॑हमः ॥२॥
सह॑ र॒य्या नि व॑र्त्तस्वाम् पि॒न्यस्व॑ धा॒रया॑ । वि॒श्वान्म॑या वि॒श्वत॑स्प॒रि ॥३॥

(१०)

(१-३) वृत्तस्यास्य कात्यायनी गोपतिः वासपतिः च ऋषी । इन्द्रो इत्या । गायत्री छन्दः ॥

यदिन्द्रा॒हं यथा॑ त्वमी॒शीय॑ यस्य॒ एक॑ इत् । स्तो॒ता मे गो॑स॒क्या॒ स्यात् ॥१॥
शि॒क्षेय॑मस्मै दि॒त्सेय॑श्च॒चीप॑ते मनी॒षिणे॑ । यद॒हं गो॑पतिः स्या॒म ॥२॥
धेनु॑ष्ट इन्द्र॒ सृ॒न्ता य॑ज॒मानाय॑ सु॒न्वते॑ । गोम॑र्शं पि॒प्युषी॑ दुहे ॥३॥

1832. Punar ūrjā ni varttasva punar agna iṣāyuṣā.
Punar naḥ pāhyaṁ hasaḥ.₂
(Cf. Yv. XII. 9.40)

1833. Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvatas pari.₁
(Cf. Yv. XII. 10.41)

Khaṇḍa VII

Sūkta 9

1834. Yad indrāham yathā-tvam iṣīya vasva eka it.
Stotā me gosakhā syāt.₁
(Cf. S. 122; Rv VIII. 14.1; Av. XX. 27.1)

1835. Sikṣeyam asmai ditseyam śacīpate manīṣiṇe.
Yad aham gopatīḥ syām.₂
(Cf. Rv VIII. 14.2. Av. XX. 27.2)

1836. Dhenuṣ tā indra sūnṛtā yajamānāya sunvate.
Gām aśvam pipyuṣī duhe.₁
(Cf. Rv VIII. 14.3)

1832. O adorable Lord, may you come towards us again and again with energies; may you be pleased to provide us food and long life; may you ever protect us against sins and evils.
1833. O adorable Lord, may you come towards us again and again with riches. May we have showers of your blessings from all sides — may we be blessed with streams of your choicest helpful favours.
1834. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.
1835. O Lord of power, if I were the lord of hundreds of cattle, then I would have given to that intelligent worshipper plenty as much as I could.
1836. O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him.

(१०)

(१-१) वृषम्यास्यामरिषः सिन्धुदीपि कषिः । मायो देवताः । गावधी वृन्तः ॥

आपो हि ए॒ता म॑यो॒भुवस्ता॑ न ऊ॒र्जे द॑धातन । म॒हे र॑णाय चक्ष॑से ॥१॥

यो वः शि॒वत॑मो र॒सस्त॑स्य भाज॑यते॒ह नः । उ॒शाती॑रिव मा॒तरः ॥२॥

तस्मा अ॒रं ग॑माम वो यस्य क्षयाय जि॒न्वथ । आपो॑ जन॑यथा च नः ॥३॥

(११)

(१-१) वृषम्यास्य वातायन उत कषिः । वायुरेवता । गावधी वृन्तः ॥

वा॒त आ वा॑तु भेष॑जं श॒म्भु म॑यो॒भु नो हृ॑दे । प्र न आ॑यू॒षि ता॑रिषत् ॥१॥

उ॒त वा॑त पि॒तासि॑ न उ॒त भ्रा॑त॒ते नः स॑खा । स नो जी॑वा॒तवे कृ॑धि ॥२॥

यद॑दो वा॒त ते गृ॑हे॒मृतं॑ नि॒हितं गु॑हा । तस्य॑ नो धेहि जी॑वसे ॥३॥

Sūkta 10

1837. Āpo hi śhā mayo-bhuvas tā na ūrje dadhātana.
Mahe raṇāya cakṣase.
(Cf. Rv X. 9.2; Yv. XI. 50; 36.14; Av. I. 5.1)

1838. Yo vaḥ śivatamo rasas tasya bhājayateha naḥ.
Uśatir iva mātaraḥ.
(Cf. Rv X. 9.2; Yv. XI. 51; XXXVI. 15; Av. I. 5.2)

1839. Tasmā aram gamāma vo yasya kṣayāya jinvatatah.
Āpo janayathā ca naḥ.
(Cf. Rv X. 9.3; Yv. 52; XXXVI. 16; Av. I. 5.3)

Sūkta 11

1840. Vāta ā vātu bheṣajaṁ śambhu mayobhu no hr̥de.
Pra na āyūṁṣi tāriṣat.
(Cf. S. 184; Rv X. 186.1)

1841. Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvātave kṛdhi.
(Cf. Rv X. 186.2)

1842. Yad ado vāta te gr̥he'mṛtam nihitam guhā.
Tasya no dhehi jīvase.
(Cf. Rv X. 186.3)

1837. Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour.
1838. Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love.
1839. May we, O waters, quickly come to you for food, shelter and procreate strength which you are always pleased to bestow upon us.
1840. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.
1841. O Cosmic Breath, you are both our father and our brother and our friend. Please give us strength that we may live long.
1842. O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long.

(११)

(१-३) वृषस्यास्य हिरणः सुपर्णः कपिः । सूर्यो देवता । विदुर् ऽन्तः ॥

अभि वाजी विश्वरूपो जनित्रं हिरण्ययं विभ्रदत्कं सुपर्णः ।
 सूर्यस्य भानुमृनुधा वमानः परि स्वयं मेधमृज्रो जजान ॥१॥
 अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत्सम्भूव ।
 अन्तरिक्षं स्व महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः ॥२॥
 अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार ।
 सहस्रदाः शतदा भूरिदावा धर्तो दिवो भुवनस्य विस्पतिः ॥३॥

(१२)

(१-३) वृषस्यास्य नारुणो वेन कपिः । यमो वृषुना । विदुर् ऽन्तः ॥

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
 हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥१॥

Sūkta 12

1843. Abhi vājī viśvarūpo janitraṁ hiraṇyayam
 bibhradatkaṁ suparṇaḥ.
 Sūryasya bhānum ṛtuthā vasānaḥ pari svayam
 medham rjro jajāna. 1
1844. Apsu retah śīśriye viśvarūpam tejaḥ pṛthivyām adhi
 yat sambabhūva.
 Antarikṣe svam mahimānam mimānaḥ kanikranti
 vṛṣṇo aśvasya retah. 2
1845. Ayaṁ sahasrā pari yukta vasānaḥ sūryasya bhānum
 yajño dādihāra.
 Sahasradāḥ śatadā bhūri-dāvā dharttā divo
 bhuvanasya viśpatiḥ. 1

Sūkta 13

1846. Nāke suparṇam upa yat patantaṁ hṛdā venanto
 abhyacaksata tvā.
 Hiraṇya-pakṣam varuṇasya dūtam yamasya yonau
 śakunam bhuranyum. 1
 (Cf. S. 320; Rv X. 123.6; Av. XVIII. 3.66)

1843. O celestial Sun, you are full of strength; you give to the world diverse forms and colours; you are the eagle of the sky (in your apparent movements); you were golden raiment to your birth place as you rise; in every season you wear different clothings of varieties of aurora; you alone, O Sun, beget the sacrifice that has been going on in this world since eternity.
1844. On account of you, O Sun, seeds of multiform laid in waters, and lustre added to everything that is on the earth, ever fresh and changing; you have imparted greatness to the midspace also. You, the showerer of blessings, cry aloud to draw our attention (towards the glory of the mighty Lord who is the Sun behind the suns).
1845. Our Lord, the Sun behind the suns, has endured thousands of roles of his choice and preference, as the cosmic sacrifice upholds light of this celestial Sun. He is the sole giver of ample gifts, hundreds in varieties and thousands in numbers. Such is our earth's lord, the Supreme Ruler.
1846. They, the devotees, with a longing in their hearts, gaze at you while you, O Vena, the wisdom personified as a strong-winged bird, travel in the sky. You are a gold-winged messenger of our Venerable Lord, swift as a bird that moves with speed to the central abode of Yama, the Ordainer.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्गिवा विभ्रदस्यायुधानि ।
 वसानो अत्कꣳ सुरभि दृशे कꣳ स्वाꣳर्ण नाम जनत प्रियाणि ॥२॥
 द्रप्सः समुद्रमभि यज्जिगाति पश्यन्पृथस्य चक्षसा विधर्मन् ।
 भानुः शुक्रेण शोचिषा चकानस्तृतीयं चक्रे रजसि प्रियाणि ॥३॥

॥ इति वक्त्रव्य दितीयोऽर्चः ॥

अथ नवमस्य एवाध्यायः

(१)

(१-१) एषस्यास्त्वैन्द्रोऽपतिष्य कफिः । इन्द्रो देवता । विदुष्व् इन्द्रः ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
 सङ्मन्दनोनिमिष एकवीरः शतꣳ सेनो अजयत्साकमिन्द्रः ॥१॥

1847. Ūrddhvo gandharvo adhi nāke asthāt pratyāñ citrā
 bibhradasyāyudhāni.
 Vasāno atkaṁ surabhim dṛṣe kaṁ svārṇa nāma janata
 priyāṇi.₂
 (Cf. Rv X. 123.7)

1848. Drapsaḥ samudram abhi yajjigāti paśyan gṛdhrasya
 cakṣasā vidharman.
 Bhānuḥ śukreṇa śociṣa cakānas tṛtiye cakre rajasi
 priyāṇi.₃
 (Cf. Rv X. 123.8)

Here ends Prapāṭhaka IX — Ardha II
 Here also ends Adhyāya XX

Adhyāya XXI Prapāṭhaka IX — Ardha III

Khaṇḍa I

Sūkta I

1849. Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanāḥ
 kṣobhanaś carṣaṇinām
 Saṅkrandanonimiṣa eka-vīraḥ śataṁ senā ajayat
 sākam indraḥ.₁
 (Cf. Rv X. 103.1; Yv XVII. 33; Av. XIX. 13.2)

- 1847 Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment beautiful to look on.
1848. As a spark or just a drop in the sky, he comes near the ocen, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below.

END

Adhyāya XXI

1849. The powerful King is swift; He, like a formidable bull, sharpens his horns; he is terrific, and stirring up the people, he slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes, he conquers in a single attempt in one stroke hundred of hostile forces.

सङ्क्रन्दननानिभिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
 तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥२॥
 स इषुहस्तेः स निषङ्गिभिर्वशी सः स्रष्टा स युध इन्द्रो गणेन ।
 सः सृष्टजित्सोमपा बाहुशार्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥३॥

(२)

(१-३) एषस्वास्तेन्द्रोऽग्रतित्वं कृति । (१) पपमया इहस्तति, (२-३) प्रीतिपदनीययोमेन्द्रो वेषते । विष्णुः प्रमः ॥

धृहस्पते परि दीया रथेन रक्षोहामित्रा अपबाधमानः ।
 प्रमङ्गन्तेनाः प्रमृणो युधा जयन्तस्माकमेध्वविता रथानाम् ॥१॥
 बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
 अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गावित् ॥२॥

1850. Sankrandanenānimiṣeṇa jiṣṇunā yutkārena
 duścyavanena dhṛṣṇunā.
 Tad indreṇa jayata tat sahadhvam yudho nara
 iṣuhastena vṛṣṇā.²
 (Cf. Rv X. 103.2; Yv. XVII. 34; Av. XIX. 13.3)

1851. Sa isu-hastaiḥ sa niṣaṅgibhir vaśi saṁsraṣṭā sa yudha
 indro ganena.
 Saṁ sṛṣṭajit somapā bāhuśardhyūgradhanvā
 pratihitābhir astā.³
 (Cf. Rv X. 103.3; Yv. XVII. 35; Av. XIX. 13.4)

Sūkta 2

1852. Bṛhaspate pari diyā rathena rakṣohāmitrām
 apabādhmānaḥ.
 Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam
 edhyavitā rathānām.¹
 (Cf. X. 103.4; Yv. XVII. 36; Av. XIX. 13.8)

1853. Bala-vijñāyaḥ sthaviraḥ praviraḥ sahasvān vāji
 sahamāna ugraḥ.
 Abhivīro abhisatvā sahojā jaitram indra ratham ā
 tiṣṭha govit.²
 (Cf. Rv X. 103.5; Yv. XVII. 37; Av. XIX. 13.5)

1850. With your powerful king, who is loud-roaring, ever-vigilant, the victorious, the warlike, the unconquerable the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat.
1851. The king rules with the help of arrow-bearing warriors, and soldiers armed with swords. He is the subduer, the warrior, and who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong — armed and having powerful bow, he shoots with well-aimed arrows.
1852. Come with your chariot, O Lord of vast kingdom, slayer of wicked, driving off your enemies, crushing them and demolishing them. O victorious in battle, may you be the defender of our chariots.
1853. O glorious king, you are known by your strength: you are mighty, heroic, over-powering, vigorous, enduring, and fierce, you are attended by heroes, assisted by mighty men; you are verily, our source of strength and the winner of wealth for us, may you ascend your triumphant chariot.

गोत्रभिर्दे गोविर्दे वज्रबाहु जयन्तमग्म प्रमृणन्तमोजसा ।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु स रमध्वम् ॥३॥

(१)

(१-१) वृषस्यास्यैश्वरोऽयतिरय कनिः । (१-२) प्रथमाया द्वितीयापूर्वार्धस्य वेन्द्रः, द्वितीयाया उत्तरार्धस्य मरुतः ।

(१) कृतीयायाश्च कनेन वक्त्रेण आदित्या मरुतो देवाश्च देवताः । मिदुन् कन्वाः ।

अभि गोत्राणि सहसा गौहमानोदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाड्युच्योऽस्माकं सेना अवतु प्र युत्सु ॥३॥
इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्मम् ॥२॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुता शर्घ उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥३॥

1854. Gotrabhidam govidam vajrabāhum jayantam ajma
pramṛṇantam ojasā.

Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu
saṁ rabhadhvam. 3

(Cf. Rv X. 103.6; Yv. XVII. 38; Av. VI. 97.3; XIX.
13.6)

Sūkta 3

1855. Abhi gotrāni sahasā gāhamānodayo vīraḥ śatamanyur
indrah.

Duścyavanah pṛtanāṣād ayudhyosmākāṁ senā avatu
pra yutsu. 1

(Cf. Rv X. 103.7; Yv. XVII. 39; Av. XIX. 13.7)

1856. Indra āsām netā bṛhaspatir dakṣiṇā yajñah pura etu
somah.

Devasenānām abhibhañjatīnām jayantīnām maruto
yantvagram. 2

(Cf. Rv X. 103.8; Yv. XVII. 40; Av. XIX. 13.9)

1857. Indrasya vṛṣṇo varuṇasya rājña ādityānām marutāṁ
śardha ugram.

Mahā-manasām bhuvana-cyavānām ghoṣo devānām
jayatām ud asthāt. 3

(Cf. Rv X. 103.9; Yv. XVII. 40; Av. XIX. 13.10)

1854. O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with thunderbolt, and who conquers the swift foe, and destroying the enemy by his might, shows his real acumen and courage.
1855. May the king, who is pitiless and heroic, who is invincible and irresistible, with hundered fold powers, and who overthrows armies destroy the strongholds of enemies, and protect our armies in battles.
1856. May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers.
1857. May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble.

(४)

(१-३) वृषस्त्वान्युःश्रुतिष्य इति । (१-३) प्रथमाद्वितीयपरिन्द्रः, (३) वृषीपापाय मल्लो वेषता । विदुषु इन्द्रः ।

उद्देर्पय मघवन्नायुधान्युत्सत्त्वनां मामकानां मनांसि ।
 उद्देप्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥१॥
 अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या हवस्ता जयन्तु ।
 अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥२॥
 असौ या सेनां मरुतः परेषामभ्येति न आजसां स्पृहमाना ।
 तां गृह्णत तमसापव्रतेन यथैतेषामन्यो अन्यं न जानात् ॥३॥

Sūkta 4

1858. Udd harṣaya maghavann āyudhānyut satvānām
 māmakānām manāṁsi.

Ud vṛtrahan vājinām vājinānyud rathānām jayatām
 yantu ghoṣāḥ. 1

(Cf. Rv X. 103.10; Yv. XVII. 42)

1859. Asmākam indraḥ sam ṛteṣu dhvajeṣvasmākam yā
 iṣavas tā jayantu.

Asmākam vīrā uttare bhavantvasmāñ u devā avatā
 haveṣu. 2

(Cf. Rv X. 103.11; Yv. XVII. 4.3; Av. XIX. 13.11)

1860. Asau yā senā marutaḥ pareṣām abhyeti na ojasā
 sparddhamānā.

Tām gūhata tamasāpa-vratena yathaiteṣā manyo
 anyam na jānāt. 3

(Cf. Yv. XVII. 47; Av. III. 2.6)

1858. Bristle up, O bounteous; our weapons excite the spirits of our heroes; O slayer of evils, let the speed of the horses be accelerated, let the noises of the conquering chariots be increased.
1859. When our banners and flags are raised high in concurrence, may the powerful king be our defender; may the arrows shot from our side be victorious; may our warriors be triumphant; O enlightened powers, protect us in battles.
1860. O brave vital powers, do you not see the army of evil and sinful tendencies raiding and striving with all its strength (to have a victory on our virtues). Please overcome it, and bury it in the endless darkness that not a single of them could know the other.

(५)

(१-१) दयमापास्त्रोऽर्वातरयः, (२) कृतीमापा भारमायः पादुर्वा कृषिः । (१) दयमापा कृष्या,
 (२) द्वितीयापा योदायः, (३) कृतीयापाश्चिद्वेदताः । (१) दयमापास्त्रिद्वयः,
 (२-३) द्वितीयाद्वितीयदोभानुद्वयं छन्दसी ॥

अमीपां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि ।
 अभि प्रेहि निर्देह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥१॥
 प्रता जयता नर इन्द्रो वः शर्म यच्छतु ।
 उग्रा वः सन्तु बाहवोनाष्ट्र्या यथासथ ॥२॥
 अवसृष्टा परा पत शरव्ये ब्रह्मसांसिते ।
 गच्छामित्रान् पद्यस्व मामीपां के च नोच्छिषः ॥३॥

Sūkta 5

1861. Amīṣām cittam prati-lobhayantī gṛhāṇāṅgānyapve parehi.

Abhi prehi nirdaha hr̥tsu śokair andhenāmītrās tāsā sacantām. 1

(Cf. R̥v X. 103.12; Yv. XVII. 44; Av. III. 2.5)

1862. Pretā jayatā nara indro vaḥ śarma yacchatu.

Ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha. 2

(Cf. R̥v X. 103.13; Yv. XVII. 46; Av. III. 19.7)

1863. Avasṛṣṭā parā pata śaravye brahmasaṁsite.

Gachāmītrān pra padyasva māmīṣām kam ca nocciṣaḥ. 3

(Cf. R̥v VI. 75.16; Yv. XVII. 45; Av. III. 19.8)

1861. Bewildering the senses of our foes. O poison-fed wind, seize their limbs and depart. attack them, causing injury to their hearts, with burns and pains: let our enemies be submerged in utter darkness.
1862. Advance, O warriors, advance and conquer: the resplendent king is your sure repose and happiness: May your arms be strong, so that none injures you and victory becomes yours.
1863. O arrow, whetted with prayers, fly when discharged, go forcefully to a long distance, come down on our adversaries; strike them as to make them run away (towards their home), and spare not alive even one of the enemy.

(१)

(१-१) वृषस्यान्वेन्द्रोऽप्रतिपदो माघ्यायः वायुर्वा, (२) द्वितीयाया अग्निर्वा इति । (१) वृषयाया इन्द्रः

(२) द्वितीयाया अग्निः, (३) तृतीयायाऽन्वेन्द्रश्च इन्द्रस्यतिथिर्दितिश्च देवताः । (१) वृषयाया-
अग्निपुत्र, (२) द्वितीयाया अनुपुत्र, (३) तृतीयायाश्च वृद्धिस्तुष्टिः ।

कक्षाः सुपणां अनु यन्त्वेनान्ग्राणानन्नमसावस्तु सेना ।

मेषां मोच्यघहारश्च नैन्द्र वयांस्त्वेनाननुसंयन्तु सर्वान् ॥१॥

अमित्रसेनां मघवन्नसाञ्छुयतामनि । उभौ तामिन्द्र वृत्रहन्नमिभ्य दहतां प्रति ॥२॥

यत्र वाणाः सम्पतन्ति कुमारो विशिखा इव ।

तत्र नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥३॥

(२)

(१-२) वृषस्यान्वेन्द्रोऽप्रतिपदो माघ्यायः वायुर्वा वा इति । इन्द्रो देवता । (१-२) वृषयाद्वितीयायाऽनुपुत्रः

(३) तृतीयायाश्च स्वपुत्रः अग्निपुत्र इत्यन्ती ।

वि रक्षो वि वृषो जहि वि वृत्रस्य हनू रुज ।

वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥१॥

Sūkta 6

1864. Kankāḥ suparṇā anu yantvenān gr̥dhrāṇām annam
asāvastu senā.Maiṣām mocyaḡhahārsś ca nendra vayāṁsiyenān
anusanyantu sarvān. 11865. Amitrasenām maghavann asmāñchatrūyatīm abhi.
Ubhau tāmindra vṛtrahann agniā ca dahatam prati. 2
(Cf. Rv III. 1.3)1866. Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tātra no brahmaṇaspatir aditiḥ śarma yacchatu
viśvāhā śarma yacchatu. 3
(Cf. Rv VI. 75.17; Yv. XVII. 48)

Sūkta 7

1867. Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.
Vi manyum indra vṛtrahann amitrasyaābhidāsataḥ. 1
(Cf. Rv X. 152.3; Av. I. 21.3)

1864. Let ravens and frightening pinioned birds pursue them; let this army of vicious and evil tendencies (be killed) and thereafter become food of vultures. O resplendent Lord, let none of them escape who tempts us towards sins; behind them all, let ravens like crows and scavenger-birds be enjoying their flesh and having nice time.
1865. O bounteous Lord, the destroyer of nescience, O Lord of resplendence, may you and the zeal of conscientious force in me (both in coordination) completely consume and burn out the hostile army, ever watchful for an attack.
1866. Where arrows alight like boys with shaven-heads; may the Lord of Treasury, Lord of divine knowledge (Brahmaṇaspati), may the mother infinity grant us happiness; grant us happiness everyday.
1867. O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent one, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us.

चि न इन्द्रं मृधो जहि नीचा यच्छ पृतन्यतः ।
 या अस्माꣳ अभिदासत्पधरं गमया तमः ॥२॥
 इन्द्रस्य बाहू स्वविरा युवानावनाधृष्यौ सुप्रतीकावसहौ ।
 तौ युञ्जीत प्रथमौ योगं आगते याभ्यां जितमसुराणाꣳ सहौ महत् ॥३॥

(८)

(१-३) वृषस्यास्येन्द्रोऽभिरूपोऽभिर्वा क्रुचिः । सोमवक्त्रदेवा देवताः । (१) मयनायाविष्टुः, (२) द्वितीयाया
 भवदुः, (३) कृतीयायाभ पङ्क्तिचन्द्रांसि ।

मर्माणि ते वरमाणा च्छादयामि सोमस्त्वा राजानृतेनानु वस्ताम् ।
 उरर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१॥
 अन्धा अमित्रा भवताऽशीर्षाणोहय इव ।
 तेषां वो अग्निनुन्नानामिन्द्रा हन्तु वरवरम् ॥२॥

1868. Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
 Yo asmāñ abhidāsatyadharam gamayā tamaḥ.²
 (Cf. Rv X. 152.4; Yv. VIII. 44; XVIII. 70; Av. I. 21.2)

1869. Indrasya bāhū sthavirau yuvānāvanādhṛṣyau
 supratīkāvasahyau.
 Tau yuñjita prathamau yoga āgate yābhyām jitam
 asurāṇām saho mahat.³
 (Cf. Av. XIX. 13.1)

Sūkta 3

1870. Marmāṇi te varmaṇā cchādayāmi somastvā
 rājāmṛtenānu vastām.
 Uror vrarīyo varuṇas te kṛṇotu jayantam tvānu devā
 madantu. (1)
 (Cf. Rv VI. 75.18; Yv. XVII. 17.49; Av. VII. 18.1)

1871. Andhā amitṛā bhavatāśīrṣāṇo'haya iva.
 Teṣām vo agninunnānām indro hantu varam-varam.²

1868. O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeon who seeks to harm us.
1869. Strong and ever-young are the helping forces of our resplendent Lord, fair in justice, unassailable and never vanquished. May He assist us — just now without delay, when we need Him most — His assistance alone has been our reliance always in getting over our hostile vices and evils.
1870. I cover your vital parts with armour; may the Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.
1871. O my foes, the evils and sins, now hence forth you shall all be blind; you shall lie down killed like beheaded serpents. The fire of zeal in my inner conscience has already struck you down; may our resplendent Lord slay everyone of you, weak or powerful.

यो नः स्वरणो यश्च निष्ठ्यो जिघांसति ।
देवास्तस् सर्वे धूर्वन्तु ब्रह्म वर्यं ममान्तरं शर्म वर्यं ममान्तरम् ॥३॥

(२)

(१-२) धूर्वन्तुः स्वर्गोऽन्तरिक्षः, (१) ममान्तरं यन्त्रो ययो वा, (२-३) जिघांसन्ति ययोश्च यद्गन्तो गोतमो वा कपि ।

(१) ममान्तरं ब्रह्म, (२-३) जिघांसन्ति ययोश्च यिधे देवा देवताः । (१-२) ममान्तरं यन्त्रो ययोश्च यद्गन्तो गोतमो वा कपि ।

(१) कृतीयायाश्च स्वर्गद्वयं धूर्वन्ती ।

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्ताः ।
सृक् स संशाय पविर्भिन्द्र तिम्रं वि शर्भ ताद वि चूर्ध्वो नुदस् ॥१॥
भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्विरङ्गन्तुष्टुवांसस्तनूभिर्न्यशेमहि देवहितं यदायुः ॥२॥

1872. Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṁsati.
Devās taṁ sarve dhūrvantu brahma varma
mamāntaram śarma varma mamāntaram.
(Cf. Rv VI. 75.19)

Sūkta 9

1873. Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā
parasyāḥ.
Śṛkaṁ samśāya pavim indra tigmam vi śatrūn tādhi vi
mṛdho nudasva.
(Cf. Rv X. 18.2; Yv. 71; Av. VII. 84.3)
1874. Bhadram karnebhiḥ śṛṇuyāma devā bhadram
paśyemākṣbhir yajatrāḥ.
Sthirair āṅgaiḥ tuṣṭuvāṁsas tanūbhir vyaśemahi
devahitam yadāyuh.
(Cf. Rv I. 89.8; Yv. 25.21)

1872. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour.
1873. Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance, O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies.
1874. O learned people, may we wish our ears listen to what is beneficial and good. O persons, worthy of sacred deeds, may we see with our eyes all that is good and beneficial. May we engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God (and society).

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
 ॐ स्वस्ति नो बृहस्पतिर्दधातु ॥३॥

॥ इति ऋषयः प्रपाठकाः ॥

॥ इत्युत्तरार्चिकः ॥

पूर्वार्चिके—

उत्तरार्चिके प्रपाठकाः १, अर्चाः १२, ऋषयः ५८५

आरण्यार्चिके ऋषयः ५५

महान्यायार्चिके ऋषयः १०

उत्तरार्चिके—

प्रपाठकाः १, अर्चाः २२, ऋषयः १२४५

सम्पूर्णसंहितायां प्रपाठकाः १५, अर्चाः ३४, ऋषयः १८७५ ॥

॥ इति सामवेदसंहिता ॥

1875. Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā
 viśvavedāḥ.

Svasti nas tārksyo ariṣṭa-nemiḥ svasti no bṛhaspatir
 dadhātu.

Svasti no bṛhaspatir dadhātu. 3

(Cf. Rv I. 89.6; Yv. XXV. 19)

Here ends Prapāthaka IX-Ardha III

Here ends Prapāthaka IX

Here also ends Adhyāya XXI

Here ends the Uttararcika

Also here ends the Sāmaveda Samihitā.

1875. May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity.

END

Here ends the Adhyāya XXI.

Here ends the Uttarārcika.

Here ends the Sāma Veda Samhitā.

THE NIGHAṆṬU OF YASKA AND THE SAMA-VEDA

THE NIGHAṆṬU

Adhyāya I

Khaṇḍa	Subject
1. Pṛthivī	Earth
2. Hiranya	Gold
3. Antarikṣa	Midspace
4. Sādhāraṇa	General
5. Raśmi	Ray
6. Dik	Quarter
7. Rātri	Night
8. Uṣaḥ	Dawn
9. Ahah	Day
10. Megha	Cloud
11. Vāk	Speech
12. Udaka	Water
13. Nadī	River
14. Aśva	Horse
15. Ādiṣṭa	Enjoined
Upayojana	Vehicle
16. Jvalatikarma	Blazing
17. Jvalatahṇāma	Flame

Adhyāya II

1. Karma N.	Action term
2. Apatya N.	Patronymic (child)
3. Manuṣya N.	Man
4. Bāhu N.	Arm
5. Aṅguli N.	Finger
6. Kānti K.	Beautifying
7. Anna N.	Food
8. Atti K.	Eater
9. Bala N.	Strength

10. Dhana N.	Wealth
11. Go N.	Cow
12. Krudhyati K.	To be angry.
13. Krodha N.	Anger
14. Gati K.	To move
15. Kṣipra N.	Quick (Speedy)
16. Antika N.	Near, close
17. Saṁgrāma N.	Battle
18. Vyāpti K.	To pervade
19. Vadha K.	To kill
20. Vajra N.	Thunderbolt
21. Aiśvarya K.	to rule, to dominate
22. Īśvara N.	Master, lord

Adhyāya III

1. Bahu N.	Many
2. Hrasva N.	Small
3. Mahat N.	Great
4. Gṛha N.	House
5. Paricaraṇa K.	To serve
6. Sukha N.	Pleasure
7. Rūpa N.	Form
8. Prasasya N.	Insist
9. Prajñā N.	Wisdom
10. Satya N.	Truth
11. Paśyati K.	To see
12. Sarvāpadāsamāmnāya	
13. Upamā N.	Simile
14. Arcati N.	To worship
15. Medhāvi N.	Intelligent
16. Stotr N.	Offerer of Prayer (Praise)
17. Yajña N.	Sacrifice
18. Rtvik N.	Priest
19. Yacñā K.	To beseech
20. Dana K.	To donate.
21. Adhyeṣaṇā K.	
22. Svapiti K.	To sleep

23. Kūpa N.	Water-well
24. Stena N.	Thief
25. Antarhita N.	Hiding one
26. Dura N.	Distant
27. Purāṇa N.	Old one (Time-gone)
28. Navīna N.	New one
29. Uttara Pada N.	Latter
30. Dyāva-pṛthivī N.	Pair of heaven and earth

Adhyāya IV

1. Pada N.
2. Pada N.
3. Pada N.

Adhyāya V

1. Pada N.
2. Pada N.
3. Pada N.
4. Pada N.
5. Pada N.
6. Pada N.

THE NIGHANTU OF YASKA AND THE SAMA-VEDA:

अकूपारस्य; *akūpārasya* (1733; V. 39.2)

Nigh IV. 1; pada N.; ocean; the Sun

Nir. IV. 18; May we obtain that unlimited gift of thine (V. 39.2); the Sun is called *akūpāra* also, i.e. unlimited, because it is immeasurable. The ocean too is called *akūpāra*, i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpa-ara*, because it does not move in a well.

अकृतुषु; *aktuṣu* (128; VIII. 92.31)

Akuth Nigh. I. 7; = *rātri* N. = night. Nir. V. 28; at the close of night; at night; at dawn; at man's earliest call (VII. 39.2).

अक्षरे; *akṣare* (1397; VI. 16.35)

See also प्रक्षरं *prakṣaran* (1765; IX. 29.1) *Akṣaram*; Nigh. I. 11, = *vāk* N. = speech. Also Supreme Word OM. Also Nir. XI. 40; *sahasrākṣarā* = thousand-syllabled (I.164.41)

अग्निः ; *agnih* (22; VI.16. 28)

Nigh. V.1; V.4 = Pada N.

Nigh. V.2: Āpri, अग्निः Draviṇodāḥ, idhmaḥ; tanūnapāt; narāśamsaḥ; ilaḥ; barhiḥ; devīrdvāraḥ or dvāraḥ; uśāsā-naktā; daivyā-hotārā; tisro devīḥ (Idā, Bhārati and Sarasvatī); tvaṣṭā; vanaspatiḥ; and svāhākṛti – these thirteen. For them, see Nir. VIII 5 to VIII. 20.

The popular names for Agni are: *agnih*; *jātavedaḥ* and *vaisvānaraḥ* (see Nigh. V.1. The word *agni* is derived from *aga*, *agi* and in verbs, meaning *to move*; *añcu*: *gati pūjanayeḥ*; i.e. to know, to go, to have or to possess.

अघशंस ; *aghasamsaḥ*; (815; IX.61.19) Nigh. III.24 = *stena* N. = thief.

Nir. VI. 11; O Indra and Sooma, let the wicked man, the vaunter of the evil deeds (*aghaśamsaḥ*). *Agha* = evil deed is derived from (the root) *han* with the preposition *ā* shortened, i.e. it kills (VII. 104.2). See also I. 129.6; Nir. X. 42.

अघ्न्याया ; *aghnyāyāḥ* (1420; IX. 93. 3)

Nigh. II. 11; *aghnyā* = go N. = cow; Nigh. V.5 - pada - N.; cow, an animal, not to be killed or injured; Nir. XI.43; *aghnyā* (cow) is so called because she is not to be killed (a + */han*), or she is the destroyer of sin.

अङ्गिरस ; *aṅgirasah* (908; V. 11.6)

Nigh. V. 5; pada N. See also Nir. V. 4 and X.33. *Aṅgirasah* is also called *varāha* or cloud or wild boar. (VIII.77.10); also X. 149.5.

Nir. III.17: *Aṅgiras* was born among red-hot coals, and hence so called; coals leave marks and hence also so called; they are blazing and hence also so named.

अज्म ; *ajma* (1854; X. 103. 6)

Nigh. II. 1:7 *saṁgrāma* N. = battle. Also Nigh. III. 4 = *gr̥ha* N. = house (abode, home).

अत्के ; *atke* (768; IX. 107.13): *vajra* N.

Atkaḥ Nigh. II.20: vajra N. (atkaḥ-uṇādi (III.43): a traveller; pathikaḥ always moving.

अत्य; *atyah* (1774; I. 149.3)

Nigh. I. 14 = aśva = horse. Nir. IV. 13: *atyah* = *atanāḥ*, since horse goes with speed; he gallops.

अत्रिणम्; *Atrṇam* (22; VI. 16. 28); also *Atri*

Nigh. V. 6 speaks of sapta ṛṣayaḥ, - seven seers: Kaśyapa, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Atri and Bharadvāja, also a person free from three types of pains (physical, mental and eventual).

अथर्वा; *atharvā* (9; VI. 16.13); also *atharvāṇaḥ*.

Nigh. V.6 - *atharva*; Nigh. V.6 - *atharvāṇaḥ* - Pada N. Nir. XI. 18;19; *atharvāṇas*, i.e. motionless; the verb *tharva* means 'to move'; its negation - i.e. who are without motion. See X. 14.6 also (Aṅgirasas and our manes of ninefold gaits, *Atharvāṇas* and Bhṛguḥ, the Soma pressers & c.

Also Nir. XII.34 for *atharva* (I.80.16) - the devotion shown by Atharvan, men, fathers, Dadhyañ & c.

अदिति; *aditiḥ* (102; VIII. 18.7)

Nigh. I.1: pṛthivī N. = earth.

Nigh. I.11: vāk N. = speech.

Nigh. II.11: go N. = cow

Nigh. V.5 = pada N.

Also अदिति; *aditi*; Nigh. III.30 = dyāvā-pṛthivī N. = pair of earth and heaven.

See Nir. I. 15; 16; II.13; IV. 22;23; VII. 29; XI. 22;23.

See I.89.10: *Aditi* is *dyau*; *aditi* is *antarikṣa*; *aditi* is everything - a common usage.

The Sun is called *āditya* or *āditeya*, being the son of Mother Infinity. the *Aditi*. Nir. IV.22 calls *aditi* as *adinā deva-mātā*. *Aditi* is mother of gods. Nir. IV. 23 declares: *Aditi* is mother, father, son, all-gods and five classes of men. *Aditi* means one without parts; not capable of, nor prone to division

अद्रि; *adriḥ* (398; VII.22.1)

See *adrayaḥ* also (699; IX. 101. 3).

Nigh. I.10 megha N. = cloud; also mountain, hill or hillock; the press-stones for Soma. A person of firm determination.

See Nir. IV. 5; V. 3; 4 5; 6 *adrivati*, Nir. IV. 4.

अद्रि; Also *adrivaḥ* (345; 1172; V.37.1).

Adri is so named because it crushes hard stones to pieces or it may be derived from *√ ad*, to eat. For *adrayaḥ*, see X. 89.6; I. 61.7.

अध्रिगु; *adhriguh*; (81: V.10.1 -adhrigo)

Nigh. IV.2 - pada N.; adhrigo (31; V. 10.1) *Adhriguh* means *mantra* (Nir. V. 11); it is *adhi-guh*, since *mantra* is *on* (the head of) a cow; (*adhi* - on; *guh* - cow); it may also be *adri-guh* = *gavi* - *adhi*. This may be merely a play of words - make an effort O *apratihata*, make an effort. Nir. V.11).

अध्वर; *adhvaraḥ* (96; svadhvaram; I.45.1)

Also *adhvare* (1240; IX. 98.3)

adhvara = sacrifice or yajna, free from violence or injury.

Nigh. III. 17; also *antarikṣa* N. = midspace (Nigh. I.3)

See Nir. I.8; VI.13; X.19.

Nir. VI. 13 (VII. 39.4) *adhvare* = yajñe - a sacrifice; *adhvareṣu* = yajñeṣu; in sacrifices (X. 30.4)

Nir. I.8: *adhvaryuḥ* = *adhvar-yuḥ* (one of the *ṛtviks* or priests; one who directs the performance of a yajña; he is a guide of the sacrifice; he loves the yajña, or he is so called because *adhi* + *yuḥ*, i.e. the word is made by joining *adhi* with a particle *yuḥ*. The verb *dhvṛ* means to be violent, to injure; and hence *a* + *dhvara* is negation of injuring or negation of violence.

अनव; *anavaḥ* (440; V. 31.4)

Nigh. II. 3: *manuṣya* N. = man.

See also *ānavam* (86. VIII. 74.7), meaning pertaining to man; related to man or a person.

अन्तमानाम् ; *antamānām* (1089; I.4.3)

Nigh. II. 16, meaning closest; very near.

अन्तरिक्षम् ; *antarikṣam* (1640; VIII. 14.7)

Nigh. I.3: *antarikṣa* N. = midspace (space between earth and sky or heaven (the entire celestial region - between *pṛthivi* and *dyau*). See also Nir. II. 10. *Antarikṣa* is so called *antard-kṣāntam*, because it is situated between (*antarā*) earth and *dyu* region; or because it is the end of earth, or because it is placed between the two regions; or because it is imperishable. (*akṣaya*) among all bodies (*antar - akṣayam*)

अन्धस् ; *andhas* (124; 734; VIII. 2.1)

Nigh. II.7: *anna* N. = food; sustenance; cereals (any thing edible).

Nir. V.1; IX. 36; XI.9 (*andhas*); also (*andhasaḥ*) Nir. V.1 (II.14.1): *andhaḥ* is so called *anna*, because one is always anxious to have it. (it is always to be sought (*ādhyānīyam bhavati*). Darkness (*tamas*) is also called *andha*; because in darkness, no attention or *dhyāna* can be fixed; since nothing is visible. (*andham tamas*, darkness making one blind).

अपः ; *apaḥ* (776; IX. 62.26)

Nigh. I. 12: *udaka* N. = water; also Nigh. II.1: *karma* N. = action (see VI. 30.3): rivers act today also, as they have been acting in the past.

See Nir. IV. 17; V. 5; VII. 27; X, 29; XI. 31; 36; XII. 37. For *sapta āpaḥ*, see Yajur-veda XXXIV. 55.

अप-श्रयिष्ठनः *apa-śnathiṣṭana* (545;697; to drive away; IX. 101.1)

श्रयतिः *śnathati*; Nigh. II.19 = *vadha* K. = to kill. See Nir.III. 21 (*śnathayo vaitasena*; X. 95.5) - thrice during the day, thou hast embraced me. Also Nir. IV. 19 (*śiśnam śnathateḥ*)

अपमन्पात् ; *apām-napāt* (610; VI. 52.14)

Fire-divine or agni of the interspace.

Nigh. V.4: Pada N.

See Nir. III. 16; II. 35. 10; also Nir. VIII.5; it describes *napāt* along with *tanū-~~napāt~~* which means one's own son. According to Kāthhākya, it is *ājya* or *ghṛta* (clarified butter; but in fact. it is a synonym for progeny which does not immediately succeed the son, and hence *napāt* means grandson. It comes in succession.

In that sense, cow is *tanū*, and from her milk, one gets butter. According to Śakapūni, this is *agni*. Waters are also said to be *tanū* because they are spread over interspace. *Apām-~~napāt~~* is the fire of interspace. See X. 110.2 for *tanū-~~napāt~~* (one of the *Āpris*).

अपीच्यम्; *apīcyam* (147; I. 84. 15)

Nigh. III 25; = *antarhita* N. = hiding one. secret or vanishing terms.

See Nir. IV. 25; it stands for, in relation to, Sun's rays, - on their own, they got separated from the Sun; they were separated; sent or thrown away to a long distance; they lost their relation (*apīcyam* = *apagatam* = *apihitam* = *antarhitam*).

अप्रतिष्कृतः; *apraṭiṣkutaḥ* (1621; I.7.6)

Nigh. IV.3 (also, *apraṭiṣkṛtaḥ*) - Pada N.; opposed to negation; non-negative.

Apraṭiṣkuta = not to be kept off; unrestrainable.

Apraṭiṣkṛta to whom nothing has been opposed.

Nir. VI. 16: *apraṭiṣkutaḥ; apraṭiṣkṛtaḥ; apraṭiṣkhalitaḥ* the one that cannot be opposed; the one that cannot be prevented; the one that cannot be stopped.

अभीके; *abhīke* (1801; X. 133.1)

Nigh. II. 17: *samgrāma* N. = battle (collision; war: conflict)

Also see Nigh. III. 29 - meeting together; in the presence of, near, towards; Nir. III. 20-coming close; coming near. (X. 133.1)

अमीवचातनम्; *amīvacātanam* (32; I.12.7) - killer of violent, hostile or inimical ones.

अमीवा: *amīvā* (561; IX. 85.1)

Nigh. IV.3; pain; grief; distress: fright; *anamīvā*, अनमीवा, freedom from pain.

Nir. VI. 12; XII.44; (VII. 38.7); *amīva* has been explained (Nir. VI. 12) along with *abhyamana*, an evil disease. *Abhyemanatrā*, Nir. X. 17.

अयक्ष्मा; *ayakṣmā* (135; 1435; IX. 49.1)

Freedom from disease; from *yakṣma*; see Nir. III. 15; X. 97.13) - disease in general: tuberculosis: any devastating disease of lungs.

अयः; *ayaḥ* (690; IX.1.2; made of gold)

Nigh. I.2; *hiraṇya* N. = gold

अरतयः, अरतीः; *arātayaḥ* (*arātīḥ*; 540; 1019; IX. 97. 10; IV. 26.7)

Arātim - to a miser; Nir. III. 11; XI. 2.

Arātayaḥ - are those who do not liberally give gifts to deserving and needy (*adānakarmāṇaḥ*) or those who have no grace to give gifts (*adānaprajñā vā*).

अरेपस; *arepasah* (442)

Nir. XII.3 I. 181.4): spotless: without a blemish or sin (*pāpena alipyamānaya*).

अर्कस्य; *arkasya* (472; 1076; IX.64.22)

(a) अर्कः *Arkah*; 1430; VIII. 89.6.

Nigh. II.7: *anna* N. = food

Nigh. II.20: *vajra* N. = thunderbolt

Nigh. IV.20 - *pada* N: the Sun or *prāṇa*.

See 613; III. 26.7)

Nir. V.4; *arka* is *deva* or god to be worshipped or praised; it is *mantra* (from *ṛk*) or sacred verse, used for *praying*, *worshipping* or praising; *arka* is *anna* or food also.

- (b) अर्कम् ; *arkam* (342; 1344; I. 10.14)
(*arcantyarkam arkiṇaḥ*)

अर्चिः अर्चयः ; *arciḥ, arcayaḥ* (1534; VIII. 44.17)

Nigh. I. 17- *jvālā* = *jvalataḥ* flame; glowing as flame.

Nir. III. 17; Bhrgu was born in *arci*, but he did not burn his body.

अर्जुनम् ; *arjunam* (1372; IX. 69.4)

Nigh. III.7; *rūpa* N. = with a charms: beauty; white colour like silver.

(*Arjuni uṣaḥ*, 367; I. 49.3; a beautiful or charming dawn).

अर्णवः *arnavaḥ* (1616; IX.86. 45); with water, sea or ocean.

Arṇaḥ (Nigh. I. 12: *udaka* N. = water; *arṇavān* - with water. Nir. X.9; the up-going fountain is *utsa*; you have water, and hence you are *arṇavān*.

अर्भकः ; *arbhakaḥ*; also अर्भे *arbhe* (130; I. 7.5)

Nigh. III.2 - *hrasva* = small; little. - used in a diminutive sense.

See Nir. III. 20 ad IV. 15; vide I.27.13.

[नमो महद्भ्यो नमो अर्भक्यः Salutations to big (*mahat*) and small (*arbhaka*). (*arbhaka* is *avahrta*)

Also, we are told: *arbhaka* is not big, not old, it stands for *avṛddha*: vide IV. 32.23.

अर्यः *aryaḥ* (555; IX. 79.1) - *arayaḥ* (enemies).

अर्यः *aryaḥ*, lord; a rich person.

Nigh. II.2: *īśvara* N.; a lord; a rich person; a man of holdings and recognition.

See Nir. IV. 19; V.9 and XIII.4 (vide VII. 100.5; *aryaḥ īśvaraḥ*)

अर्यमन्, अर्यम्णे ; *aryaman; aryamṇe* (255; VIII. 101.5)

Nir. II. 13; VI. 31; IX.3; XI.23; and XII. 36.

The Sun is named as Āditya, Mitra, Aryaman, Dakṣa, Bhaga, and Atriṣa. Aryaman is so called since law and order are under his control or charge. (Nir. II. 13). May it be so that Aryaman provides you with everything nice and loving: may Pūṣā and Bhaga and Karūlati provide you with things nice and loving. (IV. 30. 24).

In I.162.1, Mitra, Varuna, Aryaman, Āyu, Indra, Ṛbhukṣan and Marut are invoked (Nir. IX.3). These terms stand for the Lord Supreme, as well as for Nature's bounties.

अर्वन्, अर्वा, अर्वन्त; *arvan, arvā, arvataḥ* (234; 809; VI. 46.1)

Nigh. I.14: aśva N. = horse; Nir. x. 31; arvā or horse is so called since it moves or goes with speed: (वाजी वेजनवान् अर्वा ईरणवान् - vājī vejanavān; arvā iraṇavān). Nir. X.31. See IV. 38.10 for words वाज्यर्वा = vājitarvā.

अर्वावति; *arvāvati* (263; VIII.33.10); अर्वावतः *arvāvataḥ* (902; IX. 39.5)

In close quarters; near arvāvataḥ or gods at close quarters.

अलर्षि, अलर्ति, इयर्ति; *alarṣi, alarti, iyarti* (271; VIII.1.7)

Nigh. II. 14; iyarti; gatiḥ = related to motion;

अवः *avaḥ*; Nigh. II.7: anna N. = food please come.

अवटम्, अवटस्य, अवटे; *avaṭam, avatasy, avate* (117, 1602, 1603; 1604; VIII. 72.10; VIII. 72. II; VIII. 72.12)

The same as avataḥ अवतः; in Nigh. III. 23, standing for water-wells or *kūpa*; also a cavity of heart; a cavity of brain.

अवसे; *avase* (49; VIII.71.14)

For protection. See Nir. II. 24; X. 33; avase = avanāya.

अश्नः; *aśvaḥ* (698; IX. 101.2)

अश्वपते; *aśvapate* (402; VIII.21.1)

अश्वम्; *aśvam* (17; 1634; I.27.1)

अश्वया; *aśvayā* (186; VIII. 46.10)

अश्ववत्; *aśvavat* (511; 1611; IX. 105.4)

अश्वनित्; *aśvavit* (977; IX. 55.3)

Also, हयश्वाय, *haryaśvāya* (156; 716; VII. 31.1)

Nigh. V. 3; pada N.; Nigh. I. 14: *aśva* N. = horse.

Nir. I. 12: any thing that runs fast is *aśva*.

(*aśnuvītāśvah*)

Twenty-six synonyms of *aśva* are given in Nigh. I.14 (Nir. II. 27), of which the last eight (from *avyathayaḥ* to *aśvāḥ*) are used in plurals.

Since it moves and runs with speed (goes swiftly), it is called *aśva* (*aśnute' dhvānam*) For several other synonyms, see IV. 19.4. In *Uṇadi* (I.151), *aśva* stands for fire or *vahniḥ*. The Sun is also *aśva*.

अश्विनौ; *asvinau* (a pair of mares; any pair may be so called, as of man and woman; wife and husband; day and night; *prāna* and *apāna*; physician and surgeon.

In the *Sāma-veda*, we have:

अश्विनम्; *aśvinam* (1529; X. 156.3): full of horses; possessors of vital energy.

अश्विना, अश्विनौ: *aśvinā* and *aśvinau* (1734; II.92.16)

We have in 1726 (IV. 52.2) a reference to dawn, *Uṣā*, charming as *aśva* and an associate of *aśvin*-pair. And the same again, we have in 1727; IV. 52.3) Dawn and *aśvin*, we have again in 178; 1728; I.46.1.

For *gomatī* and *aśvāvatī* and *aśvan*, see 1732;; I. 92.14 and 1733; I.92.15.

Aśvinā = *aśvinau*.

In Nir. XII.6, i.e. in *Daivata* VI.1, *aśvinau* are the first among celestial or heavenly *devatās*. They are so called because as a pair, in this respect, we have two quotations:

1. वसातिषु एम चरथोऽसितौ पेट्वाविव ।

केदमश्विना युवममि देवा अगच्छतम् ॥ (untraced)

2. इमे ह वै धावा पृथिवी प्रत्यक्षमक्षिनाविमे हीदुः सर्वमाश्रुताः । (Śatapatha Br. IV. 1.5.16) they denote as many things (in fact, all pairs are *aśvinau*. The pair of fluid (*rasa*) and light (*jyoti*) is such a one; heaven and earth is another; day and night, the Sun and Moon. The historians accept them as virtuous radiants, which appear after midnight.

अष्ट ; *aṣṭa* (278; 862; VIII.70.5)

Aṣṭa = eight; Nir. II. 18; *vyāpti* K. = to pervade; to include.

आखण्डल ; *akhaṇḍala* (726; VIII.17.12)

Nigh. II.19: *vadha* K. = to kill; to murder; to tear to pieces.

Nir. III. 10 - *khaṇḍam khaṇḍayataḥ*.

आजि ; *āji* (68; VI. 24.6)

Ājau; Nigh. II. 17: *samgrāma* N. = battle

आनवम् ; *ānavam* ((89; VIII. 74.4)

Nigh. II.3, from *anu* or *anava* = *manuṣya* N. = man.

आपः ; *āpaḥ*; also अपाम् ; *apām* (27; 1532; VIII.44.16)

Nigh. I.3: *antarikṣa* N. = midspace. (may also be waters; always in feminine and plural. Also, *āpaḥ* = *vyūpakāḥ*; one that is omni present. *Āpaḥ* is *kaṣṭhā* or cardinal direction, or quarter (Nir. II. 15).

आयनः ; *āyavaḥ* (256; 1537; VIII. 3.7)

Nigh. II.3: *manuṣya* N. = man (Those men who pray and offer worship)

इडा ; *iḍā* (63; *iḍaspade*)

Nigh. I.1 *pṛthivi* N. = earth; *iḍaspade* on the fire-altar constructed on the earth (*deva-yajani*).

इत्था ; *ithā* (7; 705; VI. 16.16)

Nigh. III. 10: *satya* = truth; also *ithā*, in this way.

इन्दवः ; *indavaḥ* (197; 1660; VIII. 92.22)

Nigh. 12 udaka N. = water.

The word is used for Soma extracts in ordinary sense it represents the internal exhilarating feelings within human consciousness.

इरज्यन् ; *irajyan* (1819; X. 140.4)

Nigh. II.21; *irajyati- aiśvarya K.*; karma or action leading to excellence.

इरज्यु ; *irajyu* - to prepare, to order, to arrange, to lead, to dispose, to be master of, to be busy in a sacrificial rite.

इष ; *iṣa* (173; VIII.93.28)

A pair of *iṣa* (food) and *ūrja* (fuel or energy); pair of food and vitality.

Nigh, II.7: both and separately are synonymous with food (anna N.)

ईक्षयन्तीः *īkṣhayanti* (175; X. 153.1)

Nigh. II. 14: *gati K.*; movement or action in general.

Receiving favour or encouragement from Indra (resplendent Lord) by offer of prayers and praises.

उक्थ्यम् ; *ukthyam* (688; VIII. 66.2); also उक्थ्य, *ukthya* (814; VIII. 99.2)

Nigh. III.8: well-procured wealth; wealth earned by noble means: *praśasta N.*; reverence offered to Lord by Vedic verses or prayers.

उपमः ; *upama; upamāni* (814; VIII. 99.2)

Nigh. II.17: *antika N.* = close one; near one; similarly related simile.

उस्रियाः ; *usriyah* (852; I.6.5)

Nigh. II.11: *go N.* = cow; to cows.

(*Usra* and *usriyā* both for cow.)

ऊर्क, ऊर्जम्; *ūrka; ūrjam* (173; VIII. 93.28)

In Nigh. 117, *iṣam* and *ūrka* both occur as synonyms for *anna* or food.

See also *ūrjaḥ* (food): 704; VI. 48.2

Also Nir. III.8; IX.27.43; XI. 29 (*ūrj*)

and *ūjayati*, III.8; *ūrjāhuti* IX.42.43;

Ūrjavyasya XI.49; *ūrjasvat* VIII. 22; *ūrjāhvānyau* IX. 42.43; also *urjāda*, similar to *annāda* (one who takes food); *ūrjaiti anna-nāma*. *Ūrjā* is called food because food provides energy. *Ūjayati*: Nir. III.8.

ऋभु; *ṛbhuh*; also *ṛbhukṣaṇam* (199; VIII.93.17)

Ṛbhu (✓ *rabh*) means clever, skilful, inventive, prudent (said of Indra, Agni and Ādityas related to wealth and prosperity; also of an arrow-Atharva-veda I.2.3; an artist; one who works in iron; blacksmith; builder of carriages *Ṛbhu*, *Vāja* and *Vibhvan* are the three classes of builders. For *Ṛbhu*, see Nir. XI. 15;16; for *ṛbukṣā*, Nir. IX.3. *Ṛbhavaḥ* are so called, since they shine or glow extensively (*uru + bhā*); or they shine on the basis of eternal truth (*ṛta - bhā*); or they stay with virtuous actions (*ṛta + bhū*). (See I.110.4)

Ṛbhu, *Vibhvā* and *Vāja* were three sons of *Sudhanvā* of the family of *Aṅgiras*. In the Vedic usage, *ṛbhu* and *vāja*- these terms are found in plural, but not so with *vibhvā*. Rays of the Sun are also called *ṛbhavaḥ*. (Nir. XI.16).

एतश; *etaṣaḥ* (268; VIII. 70. 7)

Nigh. I. 14: *aśva* N. = horse.

ओजसे; *ojase* (11; 1648; VIII. 75.10)

For activity, valour, virility or bravery.

Nigh, I.12: *ojaḥ* = *udaka* N. = water.

Nigh. II.9: *ojaḥ* = *bala* N. = strength.

कण्वा; *kaṇvāḥ* (157; 719; VIII.2.16)

Nigh. III. 15 = *medhāvi* N. = men of wisdom = an intellectual.

See Nir. VI. 6; VII.2 and also III.17; one born of *Kaṇva*; also *Kaṇva*'s son is known as *praskaṇva*. (I.45.3)

करस्नौ; *karasnau* (217; VIII.12.10)

Also सप्रकरस्नम्; *sprakarasnam* one with extending or big arms.

Nigh. II.4: *bāhū* = two arms.

कवि; *kaviḥ* (42; VIII.60.5)

Nigh. III. 15 = *medhāvi* N. = intellectual = gifted with insight; also = a poet, sage or seer.

Nir. XII.13; *kavi* is *krantadarśanaḥ*; V.18.2: *Viśvā rūpāṇi prati muñcate kaviḥ*: The wise one puts on all forms (*kavi* = wise). *Kavi* is so called because his presence is desired (✓ *kam*), or the word is derived from the root *kav*, to praise. He generates bliss for bipeds and quadrupeds.

कविच्छदा; *kavicchadā* (671; III.12.3)

Delighting in company of wise men; causing pleasure to wise.

कस्य; *kasya* (34; VIII.84.7)

Of whom? Of *ka*; of *Prajāpati*; of the one who is happiness - personified.

Kasmai = *ekasmai* = of that One alone.

कारुः; *kāruḥ* (plural: *kāravah*) (234; 809; VI. 46.1)

Nigh. III.16 = *stotā* N. = singer; chanter of hymns = bard = one who praises.

Nir. VI.6 quotes from IX. 112.3: I am a bard; my father is a physician; my mother a stone-grinder (*Kāruḥ aham tata bhiṣag upalaprakṣiṇī nana*)

Kāru = a bard; *tata* = father; or son

nana = mother or daughter.

कृत्वी, कृत्वि; *Kṛtvi*, *kṛtvyah* (698; IX. 101.2)

Nigh. II.I: *karma* N.

Nir. XII.10 (X.17.2.) - Having made, *kṛtvī*, one of like appearance, they gave her to the Sun.

कृपा; *krpā* (83; VI. 2.6)

Nigh. III.14 arcati K. = to revere; to worship with the performance of due rite or ritual.

See Nir. VI.8 (Kṛpateḥ = Kṛp; II.12 (kṛpayan and kṛpāyamāṇaḥ, X. 98.7)

कृष्टि; *kṛṣṭi* (II; 1648; VIII.75.10)

Nigh. II.3: manuṣya = man; cultured man.

क्रतु; *kratuḥ, sukrato* (838; IX.48.3)

Nigh. II.1: karma N. = an action (selfless); sacrifice

Nigh. III.9: prajñā N. = intellect,

(Śatakratuḥ = an epithet of Indra, since only his actions are cent per cent selfless (He alone is entitled to perform full hundred sacrifices).

क्षयन्तम्; *kṣayantam* (1820; X.140.5)

Kṣayati Nigh. II.21: aiśvarya K. = am action leading to prosperity; to possess; to rule; to govern.

Nir. V.9: kṣayantam; VII. 100.5 = while prospering.

क्षितिः; *kṣitih* (154); suksitīnām = gentlemen

Nigh. II.3: manuṣya N. = man.

Nir. IV.24 (IV.38.5): krośanti ksitayo bhareṣu; people shout after him in battle - (IV.38.5)

क्षिपः; *kṣipah* (1181; IX. 8.4)

Nigh. II.5: aṅguli N. = fingers

क्षुमन्तः; *kṣumantaḥ* (153; 1084; I.30.13; also 686; VIII.88.2) - possessors of food.

Nigh. II.7: kṣu = anna N. = food.

खजकृतः; *khaja-kṛta* (271; VIII.1.7) - the wager of battle; one engaged in battle.

Nigh. II.17: khaja = yuddha = saṅgrāma N.

गभस्तयोः; *gabhastyoḥ* (973; IX. 20.6)

gabhasti : Nigh. II.4 = bāhu N. = arm.

गाथाभिः ; *gāthabhiḥ* (49; VIII.71.14)

Nigh. I. 11: *gāthā* = *vāk* N. = speech.

गिरिः ; *giriḥ* (143; VIII.6.28) - *giriṇam*

Nigh. I.10 = *megha*. N. = cloud.

Giriṣṭhāḥ (1873; X. 180.2)

Nir. I.20: *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ*. Like a fierce animal, roaming everywhere, haunting the mountains. (I.154.2; X. 180.2)

Nir. I.20: *giriḥ* = *parvataḥ* = hill or mountain. (*giriḥ* is a hill or mountain since it is raised (*giriḥ samudgīrṇe bhavati*))

गोः ; *goḥ* (225; 1805; VIII. 2.14; *nā + goḥ*)

Nigh. III.16: *stotṛ* N. = offerer of praises.

nagoḥ = one who refuses to praise.

गौः ; *gauḥ* = Nigh. I. 1; *pṛthivi* N. = earth

Nigh. II.11: *go* N. = cow.

घृतम् ; *ghṛtam* (1437; IX. 49.3)

Nigh. I.12: *udaka* N. = water.

Nir. VII.24; *ghṛta* = *udaka* (water); it may be derived from \sqrt{ghr} , to sprinkle.

घृणाः ; *ghṛṇā* (also हृणाः *hrṇā*) (925; IX.107.20)

Nigh. I.17: *ghṛṇiḥ* or *hrṇiḥ* = *jvalataḥ* N. = flame = effulgence.

चर्षणीनाम् ; *carṣaṇīnām* (144; VIII.16.1)

Nigh. II. 3; *carṣaṇayaḥ* = *manuṣya* N. = 'men

चर्षणीघृतिः ; *carṣaṇīdghṛtiḥ* (965; IX. 24.4)

Supported, maintained or helped by men of nobility.

जरस्ते ; *jarante* (157; 719; VIII.2.16) 026 *jarāmahe*.

जरते ; *jarate* Nigh. III.14: *arcana* K. = to worship = to pray.

- *jarā* means praise; it is derived from \sqrt{jr} , meaning to praise

जरबोध; *jarābodha* (15. 1663; I. 27. 10)

A term for fire - divine; one known through prayers. (Jarā means *old age* also - जृप्त्वयो-हानौ - to become aged.)

जरितृभ्यः; *jaritṛbhyah* (235; 811; VIII.48.1)

जरितृणाम्; *jaritṛṇām* (684; IV. 34.3) - of the praisers.

जरितुः; *jarituh* (917; VII.94.2) - of the worshipper.

जामिभिः; *jāmibhiḥ* (1283; IX. 28.4)

By fingers (ten); Nigh. II.5, *jāmayah*.

See Nir. IV.20; a synonym of tautology; fool; one born in the same caste. (X.10.10) यत्रजामयः कृष्वन्नत्रमिः surely there will come those future ages when kinsmen will behave like strangers).

जिगतिः; *jigāti* (812; VIII.49.2)

Nigh. II.14: *gati* K. = movement action.; attack.

ज्मा; *jmā* (52; VIII.1.18)

Nigh. I.1; *pṛthivi* N. = earth.

तरणिः; *taraniḥ* (238; 867; VII.32.20)

One who/which takes across.

Nigh. II.15: *ksipra* N. = speedy; quick

Nir. XI. 6; *tirate*, waxes; *pravardhayate*.

Nir. XI.16: *taranitvena* (with zeal); I.110.4.

Also Nir. V.26; VI. 12; XII.14.

Palate or talu is derived from \sqrt{tr} , to cross. (V.26).

Even the word *tura* (rich) = *yama* and is derived from \sqrt{tr} , to cross or from *tvar*, to hasten; Nir. XII.14 i.e. on account of hastening. Yama is called of quickgait.' (VIII. 41.2): *ādhras̄ cidyam* manyamāhas turaścīd *rājā* (Nir. XII.14). [आग्रश्चिदं मन्यमानस्तुर्धद्राजा].

तवसः; *tavasah* (78; VII.6.1)

Nigh. II.9: *bala* N. = strength; strong; mighty.

Nir. V. (*tavas* = mighty)

तविषीभिः ; *taviṣībhiḥ* (686; VIII.88.2) - with strength; with might.

तुर्वशं युदम् ; *turvaśam yadum* (1605; VIII.4.7)

Nigh. II.3: *turvaśaḥ* and *yadavaḥ*, both are *manuṣya*
N. = men.

तुविजाता ; *tuvijātā* (849; I.2.9): born for many.

तुविवांजा ; *tuvivājāḥ* (153; 1084; I.30.13): one with good deal of strength.

Nigh. III.1 = *bahu* N. = many; several

तुविश्रवस्तमः *tuvi-śravastamaḥ* (1558; III. 11. 6)

Top one among people, possessing plenty of food.

तोकाय ; *tokāya* (831; IX. 62.2)

तोक्म् ; *tokam*: Nigh. II.2: *apatya* N. = progeny; child, son. Usually, in Vedic verses, it occurs paired with *tanayam* (grandson). i.e. who comes in succession to son. Nir. X.7 XII.6 for *tanayam*, and X. 7; XII. 6 and XIV.20 for *tokam*.

तोशते ; *tośate* (988; IX. 107.9)

Nigh. II.19 : *vadha* K. = to torture; to kill; is broken; is powdered.

तोसते, नितोशसे ; *tośase, nitośase* (1236; IX. 63.23)

Torturing to a great extent; causing non-recoverable destruction.

दक्षः *dakṣaḥ* (891; IX. 61.18)

Nigh. 11.9: *bala* N. = might, strength,

See *dakṣasya* 664; III. 62.17 also,

दंसम् ; *dansam* (76; III. 1.23); also *purudansam*: of numerous types of *karama* or actions (activity).

दातये ; *dātaye* (*havya-dātaya*); 704; VI.48.2); the carrier or conveyor of offerings.

दाशेम; *dāsema* we furnish or we give offerings; we convey offerings (704; VI. 48.2)

Nigh. III.5, दुवस्यति, *duvasyati*, to surrender; to serve.

Nigh. III.20: दाति, *dāti* or दाशति, *dāsati*: to offer

दिवे-दिवे; *dive-dive* (79; III.29.2)

Nigh. I.9: अहाऽ N. = day; day by day; every day.

दीधितिभिः; *dīdhitibhiḥ* (72; 1373; VII.1.1)

Nigh. II.6: anguli N. = fingers.

Nir. V.10: *dīdhitayaḥ* means fingers; they are employed in the performance of actions.

(See VII.1.1)

दुर्यम्; *duryam* (87; 1564: VIII.74.1)

Nigh.III.4: गृहा N. = house; abode; home.

See also दुरेणे; *durone* for house.

देवतातये; *devatataye* (249; 1587; VIII.3.5)

Nigh. III. 17; devatātā: yajña N. = sacrifice

Nir. XII.44: devatātau; yajña (VII.38.7)

द्युम्नम्; *dyumnam* (81; V.10.1)

Nigh. II. 10; dhana N. = wealth.

dyumnam means shining; since ornaments are shining they are also known by this term; they constitute precious wealth.

धियः, धीः; *dhiyaḥ; dhiḥ* (1462; III.62.10)

Nigh. II.1: karma N. = action; prayer = intellect = prajñā or buddhi (Nigh. III.9)

नक्षन्ते; *naksante* (201; VI. 45.28)

Nigh. II.18; nakṣati: vyāpti N. = pervasive;

Nigh. II.14: gati N. = motion; action.

See nakṣati, nakṣya; nakṣantu and the terms derived therefrom. Also as nakṣāmahe (1545; VIII.60.10) - we get; we procure.

नपात् ; *napāt* (704; VI. 48.2)

Nigh. II.2: *apatya* N. = patronymic grand son; child.
Agni is regarded as the grandson of *ūrja*.

नमसा ; *namasā* (63)

With praise or prayer; with food and offerings.

नमस्ते ; *namaste* (11; 1648; VIII.75.10)

Namaḥ to you; salutation to you; reverence and respects to you.

Namaḥ; Nigh. II.7: *anna* N. = food.

Nigh. II.20; *vajra* N. = thunderbolt.

Namasyati; Nigh. III. 5 : *paricarāṇa* K. = to serve.

नमोवृद्धा ; *namovṛdhā* (664; III.62.17) - growing or enriched with food or praise and prayer (*stotra*).

नवन्त ; *navanta* (1472; IX. 88.2)

Nigh. II.14; *navatiḥ*: *gati* K. = to move; proceed (to battle and be killed)

नाम ; *nāma* (679; IX. 87.3)

Nigh. I.12: *udaka* N. = water. Also = name (*guhyam nāma* or secret name of cow)

नाहुषी ; *Nāhuṣī* (190: *nāhuṣīṣu*)

Pertaining to *nahuṣa*. Nigh. II.3: *manuṣya* N. = man.

नृम्णम् ; *nṛmṇam* (231)

Nigh. II.9: *bala* N. = strength; might.

पत्यसे ; *patyase* (84; VI.2.1)

Nigh. II.21 (*patyate*): *aiśvarya* K. = to flourish *patyate* (1393; VIII.1.26) = is capable of.

पन्यं-पन्यम् ; *panyam-panyam* (123; 1657; VIII.2.25)

Nigh. III.14: *arcatii* K. = to praise; to serve. to glorify; to admire.

Also: *panasyati*; *panāyate* and पणते, *paṇate*. See also Nir. IX.16 for *panāyata* (VI.75.6) (admire the greatness of the bridles; *abhiśūnām mahimānam panāyata*).

परवतः *parāvataḥ* (127; VI.45.1)

Nigh. III.26: *dūra* N. = far; at a distance.

Nir. II. 24; *pāram* means something afar. and *avāram* means something near at hand.

परिणसि; *parīṇasi* (34; VIII.84.7)

Nigh. III. 1; *parīṇasā*: *bahu* N. = many; several; indefinitely large.

पर्वतस्य; *parvatasya* (68; VI. 24.6)

Nigh. I.10; *parvataḥ*: *megha* N. = cloud.

See Nir. I.20; VI.5; VII.10; IX. 8;9; XI. 37.

Giriḥ is *parvata* (Nir. I. 20); mountain.

Indra is jointly praised with ten gods, of whom *parvata* is also one. They are: Agni, Soma, Varuṇa, Pūṣan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Viṣṇu and Vāyu. (VII.10)

Parvata = *megha* = cloud (Nir. X. 9). We have:

"O Indra, thou didst uncover the great cloud, emit the streams and smite down (the *parvate* = clouds) the giver of water - V.32.1. [*dānavam* = *dāna* - *karmāṇam*].

पविम्; *pavim* (1205; IX. 50.1)

Nigh. I. 16; *paviḥ* = *vāk* N. = speech

See Nir. XII. 30: *pavi* means *śalya* = a javelin because it tears the body open; *pavī-ram* means a pointed weapon, i.e. furnished with javelins; *pavī-ra-vān*, one who possesses this weapons i.e. Indra.

Indra stood at the head as we are told in a Vedic quotation: प्रतिस्त्यौ पवीरवान् (X.60.3).

Its deity is speech, *Pāvīravī* and *Pāvīravī* is divine speech.

पस्त्यानाम्; *pastyānām* (63)

Nigh. III.4: *gṛha* N. = house; abode; home; any building. Any structure for performing *yajña*.

पुंसः ; *pumsaḥ* (78. VII. 6.1)

Nigh. II.9 = masculine virile strength = *bala* N. = a brave person.

पुरुभोजसम् ; *purubhojasam* (686; VIII.88.2)

Puru, Nigh. III.1: *bahu* N. = plurality; several; many.

Purubhojasam = feeder of several or a large number of persons.

पुष्करत् ; *puṣkarāt* (9; VI.16.13)

From *puṣkara* or lotus (*puṣkaram*, Nigh. I.3) = *antarikṣa* = midspace Atharvan procured fire by attrition (*Tvām agne puṣkarādadyatharvāniramanthata*).

प्रतनासु ; *prttanāsu* (80; X. 87.19)

Nigh. II.17: *prtanāḥ* and *prtanājyam*: *saṁgrāma* N. = battle; conflict.

प्सु ; *psu* (219; VIII.5.1) -

Nigh. III.7: *rūpa* N. = form; charm; beauty. *aruna-psu*: pink form (of Dawn).

पेशः ; *peśaḥ* (1470; I.6.3)

Nigh. III.7: *rūpa* N. = form; charm; features.

बृहस्पतिः ; *brhaspatiḥ* (1875; I. 89.6)

Nigh. V.4: *pada*. N. = Lord Supreme.

ब्रह्म ; *brahma* (257; VIII.89.3)

Verses or songs from the Sāma-veda.

Nigh. I.12: *udaka* N. = water.

Nigh. II.7: *anna* N. = food.

Nigh. II.10: *dhana* N. = wealth.

ब्रह्मणस्पतिः ; *brahmaṇaspati* (56; I.40.3)

Nigh. V.4: *pada* N. = lord of the Veda.

भन्दना ; *bhandanā* (1511; VIII.24.15)

bhandate; Nigh. III.14: arcati K. = to praise
= to worship.

Nir. V.2; to applaud; derived from the root *bhaṇḍ*, meaning to praise: The widely-loved bard (*kavi*) praises him with many names. (III. 8.4)

भरतेभ्यः; *bharatebhyah* (907; V.11.1)

Nigh. III.18; *bhāratāḥ* or *bharatāḥ*: ṛtvik N. = priest.

भयः; *bharāya* (748; VIII.13.3): for battle.

Bhare: Nigh. II.17: saṁgrāma N. = battle.

भोजनम्; *bhojanam* (754; VII.74.2)

Nigh. II.10: dhana N. = wealth; also food; enjoyment.

मक्षुः; *makṣu* (686; VIII.88.2)

Nigh. II.15; also *maḥksu*: kṣipra N. = quick or speedy.

मघवाः; *maghavā* (879; VIII.103.9)

Nigh. II.10: *megha*: dhana N. = wealth.

See Nir. I.7; VI. 1;7: 19; 32; VII. 6; X.17; 27; XI.12.

Magham: dhanha N. = wealth; derived from root *manh*, meaning to give (Nir. I.7; II.11. 21: *dakṣiṇa maghoni*).

मज्जना; *majmana* (950; I.84.6)

Nigh. II.9: bala N. = strength.

मध्वा; *madhva* (220; 663; III.32.16)

Nigh. I.12: udaka N. = water

See Nir. VIII.6 and X.31 for madhvā.

“O Tanunapat, having anointed, the leading paths of the sacred rite with *madhu* or honey, be-sweet (X.110.2),..

May he comingle these speeches of ours with honey; i.e. with water (IV. 38.10)

Madhu is derived from the verb *dham* (to blow), with syllables reversed (*viparīta* or *vyatyaya*).

मन्युम्; *manyum* (113; VIII.19.15)

Nigh. II.13: krodha N. = anger (*manyuh*).

मयः ; *mayah* (102; VIII.18.7)

Nigh. III.6: *sukha* N. = happiness

मरुतः ; *marutah* (207; VIII.89.3)

Nigh. III.18: *rtvik* N. = priest.

Nigh. I.2: *hiranya* N. = gold.

See Nir. I.5; III.15; IV. 8; V.5 and several other references *maryah* = *marut* = *manuṣya* = *martya-dharmā* (mortal); (III.47.1). Indra is accompanied with *maruts*; in Nature, they are cloud - bearing winds; they appear with thunder and lightning, and constitute Indra's army, of which they are the soldiers accomplished with shining dresses and glittering weapons.

महिषः ; *mahiṣah* (457; 1486; II.22.1)

Nigh. III.3: *mahat*; *mahiṣah*; and *māhinaḥ* are *mahat* N. = great ones. Other words related to *mahat* are:

मह्ना ; *mahnā* (664; III. 62.17)

मंहिष्ठ ; *manhiṣṭhah* (691; IX.1.3)

मंहिष्ठम् ; *manhiṣṭham* (713; 155; VIII.92.1)

महा-हस्ती ; *maha-hastī* (167; 728; VIII.81.1) (of big or liberal hands.)

महे ; *mahe* (733; VIII.45.24).

महिम्ने ; *mahimne* (777; IX.62.27).

महः स्तवान् ; *mahah stavānah* (810; VI. 46.2)

महोनां ; *mahonām* (355; VIII.63.1)

मही ; *mahi* (303; 751; VII.81.1)

Nigh. I.1: *pṛthivi* N. = earth.

Nigh. V.2; one of the *Āpris*, *tisro devīḥ*.

See Nir. VIII. 13. along with Bhārati and Sarasvatī.
Same as Ilā.

मानुषे; *manuṣe* (2; 1474 VI.16.1)

Mānuṣe jane = among each and every born man; also, in the midst of mortal yajamāna or house-holder.

manuḥ; a pada N., Nigh. V.6.

manuṣyaḥ, men; rational men; Nigh. II.3; also medhāvi N. = man of wisdom.

माया; *māyā* (75; VI.58.1)

Nigh. III.9: prajñā = medhāvi N. = dexteritiy, deftness, skill, manual labour.

मित्र; *mitraḥ* (795; I.23.6). Nigh. V.4: pada N.; the Sun.

मित्रम्; *mitram* (793; I.23.4); also (847; I. 2.7)

Friend; measure. (cf. *metre*)

मित्रावरुणा; *mitra-varuṇā* (848; I. 2.8) names in pairs. See Nir. VII. 10 for other pairs.

Mitra and Varuṇa, two among the twelve Ādityas, -sons of *Aditi*, Mother Infinity: Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Aṁśa. (Nir. II.13)

For *mitra*, see Nir. II. 13; III. 5; VII. 10; 18; IX. 3; X. 21; 22; XII. 16.36.

Mi-tra is so called because he preserves (*trāyate*) from destruction (*pra-mi-ti*) or because he runs (*dravati*) measuring things together \sqrt{mi} or the word is derived from the causal of the verb *mid* (to be fat). See III. 59.1: Mitra leads men forth; Mitra supported earth and heaven. Ever watchful Mitra beheld the tribes. To Mitra, offer oblations of butter.

About Mitrāvaruṇa, we have a legend in Nir. V.13: *Apsarāḥ* is one pervading, pervasive; also one who possesses a beautiful person; the beauty is either acquired by her or given to her. On seeing her, the seminal fluid of Mitra and Varuṇa fell down.

मृध; *Mr̥dhaḥ* (134; 1070; VIII. 45.40)

Nigh. II. 17; saṁgrāma N. = battle; conflict.

मेघ; *medhaḥ* (Nigh. III. 17: yajña N. = sacrifice.

Also Nigh. III. 15: medhāvi N. = men of wisdom. Some of the related terms are:

medhākāram (984; X. 91.8)

medhasātaye (360; VIII. 69.1)

medhasātā (802; VII. 94.6)

medhasātau (1516; VIII. 103.3)

priya-medhāsaḥ (362; VIII. 69.8)

यशस्; *yaśas* ((879; VIII. 103.9) (*vīravād yaśaḥ*)

Nigh. II. 7: anna N. = food.

यहु; *yahuḥ* (99; I. 79.4)

Nigh. II. 2: apatya N. = child; baby; son (*sahasō yahu*: O son of strength!)

यहम्; *yahvam* (59; I. 36.1)

Nigh. III. 3: mahat N. = great.

यही; *yahvīḥ* (870; IX. 33.5)

Nigh. III. 3: mahat N. = great.

यामि; *yāmi* 18; VIII. 27.1)

Nigh. III. 19: yācñā K. = to beg = to beseech = to implore.

योनिम्; *yonim* (9921; IX. 25.2)

Nigh. III. 4: gr̥ha N. = house; abode; place of residence (source; seat)

रयोणाम्; *rayīṇām* (101; IX. 102.4)

Nigh. II. 10: dhana N. = wealth; riches.

रधांसि; *radhānsi* (41.1623; VI. 48.9)

Nigh. II. 10: dhana N. = wealth.

रास्वा ; *rāsvā* (43; VIII. 60.11) = *rāsva* + *a*

Nigh. III. 20 - रा, *rā* = to give

(*dāna* K. = *rāti*; *rāsati*)

रेतसः ; *retasaḥ* (20; VIII. 6.30)

Nigh. I.12: *udaka* N. = water. (fluid)

Indirectly, it may mean the Sun which brings rains.

रोदसी ; *rodasi* (60; IV. 3.1)

Nigh. III. 30: *dyāvā-prthivī* N. = pair of earth and heaven.

वाग्नुरा ; *vagnurā* (806; IX.97.3)

Nigh. I.11: *vāk* N. = speech.

वनेषु ; *vaneṣu* (46; VIII.60.15)

Nigh. I.12: *udaka* N. = water = also *retas* seminal (fluid).

वयांसि ; *vayāhṣi* (77; X.46.1)

Nigh. II.7: *anna* N. = food.

वरिवोधातम् ; *varivodhātamah* (691; IX.1.3): giver of excellent wealth.

Nigh. II.10: *varivaḥ*: *dhāna* N. = wealth.

वरुथ्ये ; *varūthye* (255; VIII.101.5)

Nigh. III.4: *varūtham*: *gr̥ha* N. = house; home; building; within the *yajñasālā* or the structure of the *yajña*-building.

वस्तः ; *vastaḥ* (14; I.1.7)

Usually the term occurs paired with *doṣā*, night); it stands for day.

वस्तोः ; *vastoh* Nigh. I.9: *ahah* N. = day; *doṣā*: Nigh. I.7: *rātri* N. = night.

वाघत ; *vāghataḥ* (9.VI.16.13)

Nigh. III.15; medhāvi N. = men of wisdom; intellectual.

वाजपति ; *vājapatiḥ* (30; IV.15.3)

A caretaker of food; the food; incharge.

Nigh. II.7: vājāḥ: anna N. = food.

वाजे-वाजे ; *vāje-vāje* (163;743; I.30.7)

Nigh. II.17; vāje: saṁgrāma N. = battle.

विचर्षणे ; *vicarṣaṇe* (84; VI. 2.1)

Nigh. III. 11: vicarṣaṇiḥ and viśva-carṣaṇiḥ: paśyati K. = to see; to look upon.

विपा ; *vipā* (1261; IX.3.2)

Nigh. II.5: vipāḥ: aṅguli N. = finger.

vipraḥ (679; IX.87.3) Nigh. III.15: medhāvin. = wisemen.

विवासति ; *vivāsati* (264; VIII.97.4)

Nigh. III. 5: paricaraṇa K. = to serve.

Also, अविवासति *avivasati*: invites to his ceremonies.

वृत्र ; *vṛtraḥ* (257; VIII. 89.3)

Nigh. I. 10: megha. N. = cloud; coverer

Nir. II. 16; 17; 26; V. 2; VI. 20; IX. 25.

Tat ko vṛtaḥ; megha iti Nairuktāḥ. (II. 16). He slew vṛtra and opened that outlet II. 17).

(इन्द्रोअस्मि) Indra. the wielder of the thunderbolt, dug our channels; he smote down Vṛtra, the enclosure of rivers (III. 33.6); also (अस्माद्दु० I.61.12 (Nir. VI. 20).

वृत्रतूर्ये ; *vṛtratūrye* Nigh. II. 17: saṁgrāma N. = battle. vṛtram; also vṛtam; Nigh. II. 10 :dhana N. = wealth.

शंसति ; *samasti* (204; VIII.45.28) प्रशंसिषम्, prasatṣiṣam

Nigh. III.14: arcati K. = to worship; to show reverence; to praise.

शग्धि; *śagdhi* (274; 1321; VIII.61.13)

Nigh. III.19: *yācñā* K = to beseech; to entreat; to implore.

शचीपते; *śacipate* (253; 1579; VIII.61.5)

Nigh. I. 11: *vāk* N. = speech; III.9: *prajña* N. = wisdom

Nigh. II.1: *saci*: *karma* N.; = active (to be).

Nir. I.11 (*śacīḥ*); XII.27 (*śacībhiḥ*) and V.11 (*śacīvaḥ* = mighty one.

शतक्रतो; *satakrato* (173; VIII.93.28)

Accomplisher of hundreds of selfless actions; one whose actions are cent per cent selfless; an epithet of Indra.

kratu; Nigh. II.1: *karma* N. = action; achievement
Nigh. III.9: *prajña* N. = wisdom; intellect.

शम्; *śam* (653; IX. 11.3)

Nigh. III.6: *sukha* N. = happiness; comfort. (*śam* = kam; Nigh. III.6)

शंयो; *śam + yoḥ* (33; X.9.4)

(*śam*) or freedom from *yoḥ* from the evils yet to come (the awaited one).

शर्मणि; *śarmaṇi* (51; 1517; VIII. 103.2)

Nigh. III. 4 : *gṛha* N. = house, abode; one's own place.

शर्यणवति; *śaryaṇāvati* (914; I. 84.14)

A story narrated in the Śaṭyānī Śākhā; *śaryaṇāvati* - name of a lake, where the head of the *aśva* could be found out: *buddhi* or *prajña* is the head of the *aśva*.

शर्यः; *śaryaḥ*-Nigh. II.5: *aṅguli* N. = finger.

Nigh. IV.2: *pada* N.

śaryabhiḥ: Nir. V.4; *saryan*: Nir. X.29.

शवस्; *śavas* (166; I. 8.5)

Nigh. II.9: *bala* N. = N. = strength.

शूषस्य ; *śūṣasya* (87.1564; VIII. 74.1)

Nigh. III.6 *śuṣam*: *suskha* N. = pleasure; happiness.

श्रौष्ट् ; *śrauṣaṭ* (461; I. 139.1)

By hearing the praise, please listen to my praise or *stuti*.

सत्र ; *satra* (270; VII. 32.16)

Nigh. III.10: *satya* N. = truth

सपर्यता ; *saparyatā* (63)

सपर्यति ; *saparyati* (142; VIII. 64.7)

Nigh. III.5: *paricaraṇa* K. = to serve; to adore; to help; to offer prayers.

सबाध ; *sabadhah* (237; 687; VIII.66.1)

Nigh. III.18: *ṛtvik* N. = priest.

Also: *sabādha sa + bādha*; with obstacle

समुद्रमिव सिन्धव ; *samudramiva sindhavaḥ* (197; 1660; VIII. 92.22)

समुद्रवाससम् ; *samudra-vāśasam* (18; VIII. 102.4)

samudra; Nigh. I.3: *antarikṣa* N. = midspace.; also sea.

Staying in midspace (as lightning); or in sea as hot springs (*samudra-vasasam*).

सहसो (यहो) ; *sahasō (yaho)* (99; 1561; I.79.4)

Nigh. II.9: *sahaḥ*: *bala* N. = strength.

Nigh. III.2 (*yahu*); *apatya* N. = baby; child.

सिन्धव ; *sindhavaḥ* (197; 1660; VIII. 92.22)

Nigh. I.13: *nadī* N. + river.

सुक्रतो ; *sukrato* (838; IX. 48.3)

Nigh. II.1: *kratuḥ*: *karma* N. = action; one with noble actions. *Sukrato*, O Soma, one of noble actions.

सुनीषः ; *sunīṭhaḥ* (206; VIII. 46.4)

Nigh. III.8: prasasya N. = excellence (one with charming eyes).

सुब्रह्म ; *subrahmā* (750; VII. 16.2)

Nigh. II.7: brahma: anna N. + food

सुप्ने ; *sumne* (939; IX. 108.4)

Nigh. III.3 sukha N. = happiness; pleasure.

सूरयः ; *surayah* (38; VII.16.7)

Nigh. III.16; sūri: stotr N. = one who recites poems of praises.

स्नीहितीषु ; *snīhitīṣu* (1380; I. 74.2) - violent; unlawful

Nigh. II.19: snehayati: vadha K. = to injure, to kill.

स्पृधः ; *spṛdhaḥ* (211; VIII. 14.13)

Nigh. II. 17: saṁgrāma N. = battle; conflict.

स्वः ; *svaḥ* (1067; VII. 66.9)

Nigh. I. 12: udaka N. = water

Nigh. I. 4: sādharmaṇa N. = svarga; heaven.

स्वधयोः ; *svadhayoḥ* (1031; IX. 86.10)

Nigh. III.30: svadhā: pair of earth and heaven

Nigh. I.12: svadhā: udaka N. = water.

Nigh. II.7: anna N. = food

स्वराज्यम् ; *svarājyam* (1006; I.84.11)

one's own administration; one's own state.

स्वसरेषु ; *svasaresu* (236;; 685; VIII. 88.1)

Nigh. III.4: svasarāṇi: grha N. = house; home.

स्वसारः ; *svasarah* (904; IX. 65.1)

Nigh. II.5: aṅguli N. = finger.

हारः ; *harah* (95; X. 87.25)

Nigh. I. 17: *jvalataḥ* N. = flame shining and glowing one.

Nigh. II.13: *krodha* N. = anger.

Nigh. IV.1: *pada* N. = attracting one; depriving one (one that takes away).

हरयः; *harayah* (566; 694; IX. 106.1)

Of the green colour; attractive; *haraṇaśīla*.

हरीः; *hariḥ* (also *haribhiḥ*) (348; 1807; VIII. 34.1)
horses; horses of the name *hariḥ*.

हरितः *haritaḥ* (957; IX. 86.27)

diśo vai haritaḥ = quarters are *haritaḥ*.

Nigh. I.6: *dik* N. = quarters.

Nigh. I. 13: *nadī* N. = river.

Nigh. II.5: *aṅguli* N. = finger.

हरिश्चन्द्रः; *hariścaandraḥ* (1311; IX. 66.26)

hariḥ = the Sun; *candra* = moon

hariḥ = deliverance from pain; *candraḥ* = embodiment of happiness (*āhlāda*).

हरी; *hari* in team with Indra; Nigh. I.15; traditionally accepted certain attachments or teams (with ten gods):

God

Team

1. Indra	<i>harī</i>
2. Agni	<i>rohitāḥ</i>
3. Āditya	<i>haritaḥ</i>
4. Aśvinau	<i>ṛṣabhau</i>
5. Pūṣan	<i>ajāḥ</i>
6. Marutam	<i>prṣatyāḥ</i>
7. Uṣas	<i>aruṇāḥ; gāvaḥ</i>
8. Savitr	<i>syāvaḥ</i>
9. Bṛhaspati	<i>viśvarūpa</i>
10. Vāyu	<i>niyutaḥ</i> .

हर्यतोः ; *haryataḥ* (228; X.105.1)

Nigh. II.6 *haryati*: *kānti* K. = beauty; glow; charm

हयोः ; *haryoḥ* (289; VIII. 32.4)

The verses of the Rk and chants of the Sāman; also a pair of horses.

हारियोजनम् ; *hāriyojanam* (424; I.82.4) name of Soma.

हृणीथ ; *hr̥ṇītha* (110; VIII.103. 12)

Nigh. II.12: *hr̥ṇiḥ*: *krodha* N. = anger.

Nigh. I.17: *hr̥ṇiḥ*: *jvalataḥ* N. = flame; glow.

हेतारम् ; *hetāram* (1010; IX. 62.6)

To the impellers; to the impelling ones to quick movers.

हेत्या ; *hetyā* (80; X. 87.19)

Nigh. II. 20: *hetiḥ*: *vajra* N. = thunderbolt; a fire-arm.